WORLD CALL

JULY–AUGUST 1947 PRICE 15 CENTS

World Call

VOL. XXIX JULY-AUGUST, 1947 No. 7

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Circulation Corner

THE convention-goer's favorite pastime of visiting with friends and strolling through the exhibit rooms may be indulged with pleasure when the International and World conventions meet in Buffalo July 29 to August 8. Convention authorities report an unusually large number of exhibitors registered and excellent space reserved in the Buffalo Auditorium for displays by all divisions of the brotherhood work.

A World Call Booth

WORLD CALL will operate a booth throughout both Buffalo conventions. In this booth there will be an illuminated exhibit featuring the usefulness of the magazine to church leaders. Promotional materials and instructions for WORLD CALL secretaries will be distributed to interested persons and bound volumes of every issue of the magazine since its first publication date in January 1919 will be available for reading in the booth.

A group of women from Buffalo churches will be in charge of the booth and will arrange interviews with the National World Call Secretary during the hours immediately preceding and following general convention assemblies. All Disciples attending the conventions are invited to visit the WORLD CALL booth where they may visit with their friends and examine the displays.

World Call to Report

A report on high point churches from the standpoint of WORLD CALL subscriptions will be given before the International Convention in a business session. Over-all figures on the 1947 Ten Per Cent Legion also will be announced to the convention. A complete list of Ten Per Cent Legion churches will be carried in the September issue of WORLD CALL with a special citation for those churches having twenty per cent of their memberships as subscribers to the magazine. Following the convention, citation cards will be mailed to churches qualifying for them. It has been announced to WORLD CALL secretaries that the deadline for mailing in orders which count toward the Ten Per Cent Legion for 1946-47, is midnight, June 30.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.)

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published by The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity and National Benevolent Association through the World Call Publication Committee. Members: Virgil A. Sly, chairman; John H. Booth, J. Eric Carlson, James A. Crain, Carroll B. Fitch, Doyle Mullen, Henry Noble Sherwood, Jessie M. Trout, Mae Yoho Ward, Willard M. Wickizer. Space used by the Pension Fund is on a contractual basis.

Subscription price $1.25 per year, $2.00 for two years, net in advance; 15 cents per copy.

Five or more sent at one time—$1.00 each.

Eleven subscriptions sent at one time—$10.00.

Please remit by check or money order. WORLD CALL assumes no responsibility for loss of currency remittances.

Published monthly, September to June. Bi-monthly, July-August at 2700 Pine Blvd., St. Louis 3, Missouri. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879, authorized December 31, 1925. Acceptance for mailing at special rate of postage provided for in Paragraph 3, Section 525 P. L. & R., Act of February 28, 1925, authorized December 30, 1925.

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Publication Office, 2700 Pine Blvd., St. Louis 3, Missouri

Editorial and Executive Office, 222 S. Downey Avenue, Indianapolis 7, Indiana

All communications for the Editor should be addressed to 222 S. Downey Avenue, Indianapolis 7, Indiana.

Notices concerning change of address should be mailed to WORLD CALL, 222 S. Downey Avenue, Indianapolis 7, Ind.

WILLS . . .

Every Christian Should Make One

Let's listen in on this conversation

"Mary, my dear, let me read you something."

"Yes John, what is it?"

"You know we have been working on our wills. We have distributed to the children our earthly goods, with the exception of that 10% we've had in mind leaving to some worthy cause."

"Yes dear, and what have you decided on?"

"Well, I've looked the field over and since we've been members and supporters of the church and our brotherhood agencies from childhood, I feel we should leave that 10% of our life's savings with our Board of Church Extension."

"Why have you selected Church Extension?"

"Well dear, because of the *permanency* of its work. In the first place, the amount we leave will go into a permanent loan fund, to be loaned and reloaned forever to congregations of our brotherhood to assist in building churches—and churches are *permanent*—they stand for generations. In them men and women and children find God and are taught the Christian way of life—and that is *permanent*—in fact, no other way of life will survive."

"But John, you were going to read me something!"

"All right, here it is: 'I will, give, bequeath, and devise to the Board of Church Extension of Disciples of Christ, a corporation under the laws of the state of Indiana, with headquarters at Indianapolis, Indiana, the sum of $_____, and the receipt of Treasurer of said corporation shall be sufficient discharge to my executor of the same.' "

"John, that's fine. Let's have our attorney prepare our wills at once."

BOARD OF CHURCH EXTENSION

Missions Building **Indianapolis 7, Indiana**

Global Highlights

News of the World Through the Eyes of the Church

Protestants Forming Church-State Group

WASHINGTON, D. C. (RNS).—Sponsored by key Protestant leaders, an organization tentatively called the National Council of Citizens on Church and State is being formed to maintain and extend church-state separation.

Those behind the movement include J. M. Dawson, C. C. Morrison, S. M. Cavert, E. Raymond Wilson, Thomas Keehn, W. O. Lewis, James A. Crain, L. D. Newton, G. Bromley Oxnam, William Scarlett and John A. Mackay.

National Churches To Direct Missions

GRAND RAPIDS, MICH. (RNS).—Presbyterian missions in China and the Philippine Islands will be transferred to the national churches of those countries instead of remaining under the foreign missions board, according to an overture unanimously adopted by the General Assembly of the Presbyterian Church in the U.S.A., meeting here.

In making the recommendation to the Assembly, the missions board noted that "the mission is not a permanent institution. It is a necessary organization in the first stages of evangelization, but aims to build up as soon as possible an indigenous church, self-propagating, self-supporting and self-governing."

New Impetus Is Given Baptist-Disciple Unity

ATLANTIC CITY, N. J. (RNS).—New impetus was given to the movement for Protestant unity when it was recommended to the Northern Baptist Convention here that an enlarged commission of 15 members be named to continue steps for union with Disciples of Christ.

In its report to the Convention here the Baptist committee said a similar Disciple group had asked that they again examine the possibility of union.

"In the light of the present ecumenical movement and the specific question of our Disciples brethren," the Baptist committee reported, "it is felt by all of the present committee members that the above action is timely.

"It is the mind of the committee that theologians and religious educators, as well as executives who must deal with practical matters of relations between the two bodies, should be co-opted and consulted fully."

Africa Discussed

—*RNS Photo*

African missions is the topic of conversation between Dr. Emory Ross (taking notes), secretary of the Africa Committee of the Foreign Missions Conference of North America, and Col. Robert E. Van Goethem, of Brussels, Army chief of Protestant chaplains in Belgium and the Belgian Congo. The men met in Dr. Ross's office in New York.

William Robinson Gets New Honor

INDIANAPOLIS, IND.—Principal William Robinson of Overdale College, Birmingham, England, who will appear on the programs of both the International and World Conventions in Buffalo, N. Y., July 29-Aug. 7, has been named vice-moderator of the Free Church Federal Council of Great Britain and will take office as moderator in March, 1948. This Council is the counterpart of the Federal Council of the Churches of Christ in America.

Wm. Robinson

Principal Robinson is a founder of the British Council of Churches, a member of the continuation committee on Faith and Order, and editor of the *Christian Advocate*, journal of British Disciples.

Mrs. Robinson is accompanying him to the United States and Canada.

Gift from Moscow

—*RNS Photo*

Dr. L. D. Newton of Atlanta, Ga., reelected president of the Southern Baptist Convention at its annual sessions in St. Louis, Mo., in May, holds a hand-engraved chalice which he presented to the convention as a gift of the First Baptist Church of Moscow. Dr. Newton received the cup, which dates to the fourteenth century, on a recent visit to the U.S.S.R.

The Cover

The appealing cover photograph shows the main entrance of a beautiful church structure that draws people to its services, even on the warm days of summer.

The program of the Board of Church Extension is emphasized in the July-August number of WORLD CALL. The Board has materially lifted the appreciation of Disciples of Christ for beautiful and effective church architecture. Much credit for this development across the years is due to A. F. Wickes, advisory architect.

The social welfare program of The United Christian Missionary Society also shares in the emphasis of the July-August issue.

This month's cover photo was provided by Religious News Service of New York.

Baptists Over the Top In World Mission Crusade

ATLANTIC CITY, N. J. (RNS).—The World Mission Crusade of the Northern Baptist Convention reached $16,163,601 in cash and pledges, it was announced here at a victory rally during the annual Northern Baptist Convention.

The campaign to raise $14,000,000 among 1,550,000 Baptists in 34 states was launched Sept. 1, 1945, and ended April 30, of this year. The money will be used for reconstruction, rehabilitation and relief in Europe and Asia and for evangelism in the United States and abroad during the next two years.

"We have reached a level of giving which we have never attained before," exclaimed Dr. Edwin T. Dahlberg, convention president who was re-elected, in expressing elation over successful termination of the drive.

Quaker Service Camps in Europe

PHILADELPHIA (RNS).—A group of 12 young men and women have left the country to work in Quaker International Voluntary Service Camps in Europe, it was announced here by the American Friends Service Committee. The 12, including a Negro and a Japanese American, are the first of 50 young people scheduled to leave this summer.

In all camps, the young Americans will conduct projects of value to the whole community.

Protestant Unity Nearer in Italy

BOLOGNA, ITALY (RNS).—An important step toward the formation of a single Italian Protestant Church was taken here when the synod of United Methodist Church in Italy approved a proposal to merge with the Waldensian Church.

It was announced that merger proposals have already been discussed.

Sermon Contest Is Open to All Ministers

NEW YORK CITY.—Awards of $1,000, $500 and $250 are being offered by *The Churchman* here for the three best sermons dealing concretely with issues bearing on goodwill and better understanding. Sermons must be preached and submitted to *The Churchman's* Sermon of the Year contest.

Each week one sermon is given a citation and is broadcast by a distinguished reader over WOR, New York, at 9:15 A.M. EDT Sundays. At the end of the year the 52 sermons will be issued in book form.

Application blanks, including full details, may be obtained from *The Churchman*, 425 Fourth Avenue, New York 16, N. Y.

Time to Submit All Convention Resolutions

INDIANAPOLIS, IND.—Gaines M. Cook, executive secretary of the International Convention of Disciples of Christ, requests that any business resolutions to be submitted to the Buffalo Convention, July 29-Aug. 3, be received in his office here several weeks in advance.

James Gray

Mr. Cook also announced that James Gray, tutor and warden of Overdale College, Birmingham, England, has been named as official fraternal delegate from the British Churches of Christ to the Buffalo International Convention.

Mr. Gray was chairman of the 1945 Annual Conference of the British Churches. He will speak at Buffalo on Friday night, Aug. 1.

Church Membership Gains Are Noted

NEW YORK CITY (RNS).—Forty-seven major Protestant denominations reported a gain of 1,534,787 members during the past year, while the Roman Catholic Church gained 434,453 members, according to statistics published in the June issue of *Christian Herald*, monthly magazine.

Total reported membership of 54 church bodies—including Protestant, Roman Catholic, Orthodox, Jewish, Polish National Catholic, Buddhist and Spiritualist—is 73, 673,182 as against 71,700,142 last year. The 54 bodies covered in the survey are those with memberships

Fire Destroys "Old Main" at Phillips U.

—RNS Photo

An early morning fire on Saturday, May 24, destroyed the three-story main building of Phillips University at Enid, Okla. Origin of the flames is unknown. The cost of replacement will be about $500,000; insurance will help but will not come close to the cost according to President Eugene S. Briggs. However, rebuilding plans are already launched and on May 31, a week after the fire, $150,000 had been received in cash and pledges. Commencement was held as scheduled and summer school is underway as usual. A total of 1,000 students are expected in September and will be accommodated. "Old Main" was the first building erected, in 1907, when Phillips started as Oklahoma Christian College. The structure housed administrative offices, science laboratories, liberal arts classrooms, and the auditorium. The adjoining library and fine arts building were not damaged.

of 50,000 or more, representing more than 80% of the total.

Major Protestant gains, the *Herald* reported, were made by Seventh-Day Adventists, Southern Baptists, National Baptist Convention, U.S.A., National Baptist Convention of America, Disciples of Christ, Church of Jesus Christ of Latter Day Saints, Presbyterian U.S.A., Presbyterian U.S., and the Methodist Church.

Church Extension Selects Architect

INDIANAPOLIS, IND.—Charles J. Betts of Denver, Colo., member of the American Institute of Architects, has been named assistant advisory architect for the Board of Church Extension here to succeed A. F. Wickes on Dec. 31. Mr. Betts will attend the Buffalo Conventions and officially begin his new work on Aug. 15.

C. J. Betts

Mr. Betts was educated at Antioch College and the University of Colorado. He is 32 years old, married and the father of three children. For the last 10 years he has been associated with Roland L. Linder, Denver architect, and has supervised the construction or remodeling of several churches. He is a member of the South Broadway Christian Church of Denver.

Churches to Merge

—RNS Photo

Rev. Clayton D. Russell of Los Angeles, left, president of the National Council of Community Churches in North America, which represents 300 Negro and interracial churches, is shown with Dr. Roy Burkhardt of Columbus, Ohio, president of the National Council of Community Churches, representing 1,200 white nonsectarian congregations, during the annual meeting of the latter group in Chicago in May when it was decided the organizations would unite.

Christian Leaders of India in U.S.A.

—RNS Photo

Guests at a recent fellowship dinner sponsored in New York City by the India Committee of the Foreign Missions Conference of North America were Bishop John A. Subhan, left, of the Methodist Church of India; Beharilal L. Rallia Ram, chairman of the National Christian Council of India, and his wife. The three guests chat above with Dr. Wynn C. Fairfield, executive secretary of the conference.

All People's Church Observes Birthday

LOS ANGELES, CALIF.—The All People's Christian Church and Community Center, Dan B. Genung, minister, observed its first birthday on May 25. Charles Severns, San Diego, spoke at the worship program following a piano concert by Mrs. J. Barbee Robertson of Alhambra. The church people entered the birthday spirit by giving each other a present—a subscription to WORLD CALL, and many added a gift to the growing congregation.

Place for Religion On UNESCO Agenda

NEW YORK CITY (RNS).—Milton S. Eisenhower, chairman of the U. S. National Commission for UNESCO, announced in a letter here that religion will have a definite place on the agenda of all future UNESCO gatherings. He stated that he had given specific instructions that all area conferences include one panel discussion on what churches in all communities can do to promote world peace and security.

In addition, he recommended that sectional meetings be held from time to time to air church opinions on issues coming before UNESCO.

Things to Come

July

July 6-12. Yale Summer School of Alcohol Studies, New Haven, Conn.
July 7-10. Washington-North Idaho Convention, First Christian Church, Tacoma.
July 7-11. Drake Town and Country Pastors' School, Des Moines, Iowa.
July 8-13. International Christian Endeavor Convention, San Francisco.
July 13-18. Southern California Convention. Wilshire Christian Church, Los Angeles.
July 14-18. Eureka Town and Country Pastors' School, Eureka, Ill.
July 16-20. Northern California Convention, Santa Cruz.
July 22-31. World Conference of Christian Youth, Oslo, Norway.
July 23-27. International Sunday School Convention, Des Moines.
July 29-Aug. 3. International Convention of Disciples of Christ, Memorial Auditorium, Buffalo, N. Y.

August

Aug. 3-7. Third World Convention of Churches of Christ, Memorial Auditorium, Buffalo, N. Y.
Aug. 4-31. Religious Radio Workshop, University of Chicago.
Aug. 15-22. National Workshop for Directors of Christian Education, Lake Forest College, Lake Forest, Ill.
Aug. 19-24. National Christian Missionary Convention, Cincinnati.
Aug. 28-31. New England Convention, West Rupert, Vt.
Aug. 31. Labor Sunday.

September

Sept. 1-6. International Workshop in Visual Education, Green Lake, Wis.
Sept. 8-10. Tennessee Convention, Bethany Hills.
Sept. 14. Go-to-College Sunday.
Sept. 15-17. Pennsylvania Convention, First Christian Church, Williamsport.
Sept. 16-18. New Mexico—S. W. Texas Convention, Deming.
Sept. 22-25. Illinois Convention, Bloomington.
Sept. 28-30. Minnesota Convention, St. Paul.
Sept. 28-Oct. 5. Church Program Week.

WORLD CALL

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VOLUME XXIX JULY-AUGUST, 1947 NUMBER 7

Need for Missionary "Specialists"

A NEED for the churches of America to send to Asia and the Orient one thousand trained missionary "specialists" was pointed out by John H. Reisner, executive secretary of Agricultural Missions, upon his return from a seven-month plane trip through Burma, India, China, Japan, Korea and the Philippines.

Dr. Reisner is a trusted leader in the field of rural missions. He was formerly dean of the College of Agriculture and Forestry at the University of Nanking. For some years now he has given leadership to Agricultural Missions, an independent, non-denominational organization which trains missionaries in the techniques of scientific agriculture.

Commenting upon what he had seen in the Far East, Dr. Reisner observed that "the weakness of much reconstruction work is that it deals only with material things." He pointed out that in carrying on a program of rural reconstruction "it is quite as necessary to provide ideals which people live by as it is to provide material things which they live with."

COMMUNISM was said by Dr. Reisner to be making its appeal to the people in the countries visited. It was, he declared, making promises upon which neither it nor anyone else could possibly make good. This means that if democracy provides a better way of life than communism it should demonstrate this fact in the immediate future. Believing that democracy is a "political expression of the teachings of Christianity, an ideal based on religious ideas," he proposed a practical approach to economic problems in the spirit of Christian devotion. A specific proposal was to send out teams of missionaries and native Christians, trained in agriculture, home economics, public health, and religious education, to study problems of village people, to work out answers to their problems of everyday living, and to train village people to help themselves.

The war, according to Dr. Reisner, has merely intensified the long existing problems of poverty, disease, illiteracy, bad housing, malnutrition and other social and economic disabilities of Asiatic nations. To meet these and other needs and to provide a "satisfactory agriculture and a satisfying rural life for the villages of Asia," he declared, "depends finally upon their being built on ethical, moral and religious foundations."

DR. REISNER'S conclusion as to the need for missionary "specialists" is in line with the findings of the World Missionary Conference in Madras, India, in 1938. Representatives of the younger churches there were especially insistent that missionaries of the future should come to them, not only with Christian devotion and religious training, but with special skills and techniques as well. Missionaries such as these, they said, are sorely needed and will be needed for years to come.

Next Step in Puerto Rico

AMERICANS who are concerned, as we assume all church people are, in establishing a basis for a better expression of democracy in the life of Puerto Rico, will welcome the endorsement given by Secretary of the Interior Krug to the Crawford Bill. This bill, known as H.R. 3309 and introduced by Representative Fred L. Crawford of Michigan, would permit Puerto Ricans to elect their own governor.

The measure has the approval of Governor Pinero, who though the first Puerto Rican to hold that office, was appointed and not elected by the people. Such action will not provide the final answer to the complicated problem of Puerto Rico, but it will be taken by the people of the island as an indication of good intentions.

We do not know the final answer to the question of the relation of Puerto Rico to continental United States. And we are convinced that few Puerto Ricans claim to know. But none can deny that justice and decency demand that we move together toward a democratic solution of the problem. A people who tell the rest of the world how to bring its practices in line with democratic principle ought to face up to the question of democracy in the Caribbean where they are held back by no other nation. The Crawford Bill is a step—a first step—in the right direction.

"Life" Comes to Congo

LIFE MAGAZINE in its issue of June 2 brought to its readers in nine pages of pictures and text one of the most thrilling stories of adventure in modern life. Entitled "Congo Mission," the feature carries the subtitle, "Modern Missionaries Combine Faith with Medicine and Education."

The story is that of Congo Christian Mission of Disciples of Christ. Missionaries of The United Christian Missionary Society pictured in these pages by *Life* are Mr. and Mrs. Robin Cobble, Dr. and Mrs. A. G. (Fred) Henderson, and Miss Martha Bateman and Mrs. Lillie Hedges.

There are also excellent pictures of Congolese. In a minimum number of words *Life* gives a colorful and accurate picture of one of the most effective pieces of mission work anywhere in the world.

Baptists Give Impetus to Move to Unite

THE Northern Baptist Convention at Atlantic City gave strong impetus to the movement to bring Baptists and Disciples of Christ into a closer fellowship and mutual understanding which it is hoped may result in the union of the two bodies—and that in the not too distant future.

Seventeen years ago a joint committee of these two groups brought in certain definite proposals for union, but no merger was effected. Many believe that the preparation for this important step was insufficient. The committee of Baptists acting in more recent years has had authority heretofore to seek only closer fellowship. But now the Atlantic City resolution makes it clear that the hope is for union and that the joint commission is not to function merely as a mutual admiration society.

We hope and believe that the response of the International Convention of Disciples of Christ at Buffalo to this proposal will be hearty and unequivocal. There is no reason why Northern Baptists and Disciples of Christ should not be together. Such a union would, to be sure, fall short of the full ideal of Christian unity whose realization we should seek. It would, however, be a long step forward.

Buffalo Calls

THE last days of July and the early part of August will be a significant period for Disciples of Christ. At that time there will assemble in Buffalo, New York, thousands of church people from the North American Continent and elsewhere throughout the world.

Disciples from Canada and the United States will first meet in their annual International Convention from July 29 to August 3. Then on Sunday, August 3, comes the last session of the International Convention and the first of the World Convention of Churches of Christ. The World Convention continues through August 8, the last day being given to a picnic at Niagara Falls. This latter is in the tradition of the annual conferences of the churches of Christ in Great Britain and Ireland.

It is expected that about 90 will come from Great Britain. A partial list of these and of other delegates from abroad appears elsewhere in this issue.

The first World Convention of Churches of Christ was held in Washington, D. C., in 1930. The second was held in Leicester, England, in 1935. War delayed the holding of the third World Convention from 1940 until now. Twelve years have passed since the convention at Leicester. This adds to the keenness of expectation with which thousands will answer the hospitable call to go to Buffalo.

Any who plan to attend the Buffalo conventions and who may not have registered and secured hotel accommodations may address H. B. Holloway, 516 K of P Building, Indianapolis 4, Indiana. Application for private home rooms should be made of Mrs. Willis De Boer, 199 North Union Road, Williamsville 21, N. Y.

America and the D.P.

TWO years after the close of the war there are still 850,000 people in Europe who live in detention camps. These are the displaced persons, the D.P.'s of whom we hear so much. And yet, it would seem that we do not hear enough about them. Not enough, at least, that we have made known to our government our conviction that we should do our part in solving this problem of such importance to the future peace of the world, as well as to the men, women, youth and little children who, herded together in inadequate camps, live on without the minimum decencies of civilized existence.

Seventy thousand of these displaced persons are less than six years of age, and 150,000 are under the age of seventeen. One-fifth of these people are Jews; four-fifths are Christians of various denominations. For political or religious or other legitimate reasons they cannot return or fear to return to the places in which they lived before the war.

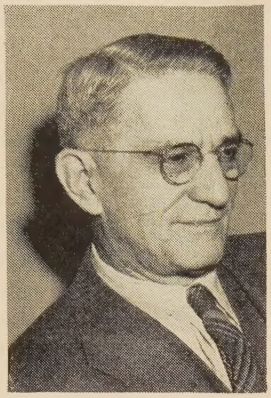
Various countries have been receiving displaced persons. Switzerland, for example, has faced up to this emergency of civilization in a most generous spirit. It is not easy to believe that the people of America would be less generous if they knew the facts—and if they stopped to think.

American law now limits immigration to 154,000 a year. But during the war immigrants did not come and quotas amounting to 914,762 were unused. It is now proposed in the Stratton bill that in the next four years 400,000 of this unused quota be assigned to Europe's displaced persons—100,000 a year, properly screened by federal authorities. This would permit America to assume a more just proportion of the responsibility for bringing life and hope to these unhappy casualties of war.

For a further discussion of this question the reader is referred to Social Trends in this issue.

There Must Be Understanding

By W. W. WAYMACK*



Mr. Waymack

IN THE *New York Times* of last December 1, in an advance story on the anniversary observance of the opening of the Atomic Age, William L. Laurence retold what happened in a room under the west stands of Stagg Field on the University of Chicago campus the afternoon of December 2, 1942.

After telling, simply but with the inescapable drama of the event, of the experiment there in which was "kindled the first atomic fire on earth," Mr. Laurence wound up his story with the tale of a little incident that happened when it was all over.

"A small crew was left," he said, "to straighten up, lock controls, and check all apparatus. As the group filed from the west stand, a guard asked Zinn, 'What's going on, Doctor? Something happen in there?' "

All the understanding was in the overtones. But understanding there definitely was.

Here is another quotation, this one from *The New Yorker,* which, as might be expected, is ironically funny. It is a reprint from an article in *Modern Science,* a statement made by somebody to some sort of group:

"Incidentally, I want to say a word about what I consider the greatest twentieth century invention (yes, I, too, have heard about the atom bomb). I'm speaking about cleansing tissue. Try to imagine life without it!"

One could, after smiling tolerantly or wincing, dismiss this as simple stupidity, but let us assume that what we have here is the case of an at least normally intelligent person, who has no comprehension whatever of the bigness, the portentousness of what has happened. That kind of want of understanding is, I fear, pretty common; and I wonder whether there is any real difference between that and the want of understanding that assumes, with respect to the problems of atomic energy, that there can be "politics as usual," "business as usual," or various other things "as usual" in the years just ahead.

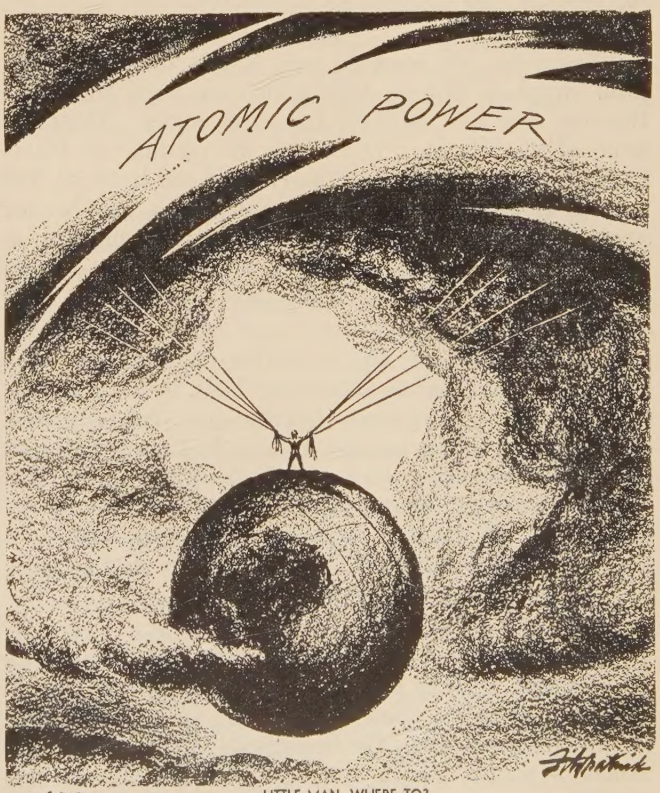
IN THE minds of almost all thinking people there is a sense of the great need for a widespread knowledge of facts so that there may come to the average citizen a deeper understanding of the significance of this new era of atomic power. There remains, however, the question as to whether it is possible, in view of security restrictions upon some information, to carry adequate information to the people. My personal judgment about that can be summed up in a categorical "yes."

Enough information is available. Already some groups, notably the scientists, who naturally were first to see the need, have carried a degree of knowledge and understanding to a segment of the people. But what has been done is obviously the merest beginning. There is nothing like a real understanding, widely enough spread, about the nature of this new force, about present realities, and about reasonable probabilities hereafter.

While the public realizes that as far as we can tell America now possesses exclusively the "know-how" for making an atomic bomb, and that it is the national policy to hold that secret information tightly, a large part of the people are still swayed by the illusion that "the secret" is a single, simple, tangible thing like a Kohinoor diamond, or a chemical formula which can be preserved indefinitely, if only it can be locked up somewhere in a remote place with a sufficient number of machine guns around it.

America's present monopoly of "know-how" is not that sort of thing. Our scientists, our responsible military men, our informed public officials know this and also know that if our policies of atomic energy development were based upon such a misconception, our national defense, in the worst of eventualities, would be impaired, not served. We cannot rest with what we know. We have to go ahead. A comprehension of

(*Continued on page* 10.)



LITTLE MAN, WHERE TO?
—*St. Louis Post-Dispatch.*

*Member of the U. S. Atomic Energy Commission, formerly a Des Moines, Ia., editor.

A Doctor Takes Over in Hofei

By JANET SUGIOKA*

Dr. Corpron

MORE than a year ago, on April 12, 1946, Dr. Douglas Corpron left the United States to return to China and his work at the hospital of the Disciples of Christ in Hofei. The hospital at that time was nothing more than four walls and a roof, all equipment having disappeared during the war; so the long, slow process of reconstruction had to be started from the beginning. Inflation, with prices ten thousand times what they were six years ago, lack of transportation, red tape to be unrolled before needed supplies could be obtained, the unsettled situation with regard to the civil war, all made the outfitting and re-establishment of hospital and clinic work most difficult.

But little by little progress has been made, and recent letters from Dr. Corpron give encouraging reports of the arrival of greatly needed aid from the United Nations Relief and Rehabilitation Administration (UNRRA) which is helping to put the work back on a prewar basis.

DR. CORPRON says, "After much pressure, UNRRA has given us $5,000,000 for repairs, which is now $1,000 U. S. money. I am spending it on much needed lumber, bricks and cement. We are getting $60 U. S. rent on our nurses' home, which money is being used for repairs. So you see, we are figuring out ways and means.

"Yesterday we received two UNRRA trucks of hospital supplies, but no beds which we need the most. However, we are thankful for what comes. Here are some of the items. There are 32 pounds of ether, 13,000 Vitamin B tablets, 3 barrels of cod-liver oil, 100 pounds of DDT, 30 bottles of penicillin, a new Singer sewing machine, 2,160 pounds of absorbent cotton (enough to last five years) and 140 morphine tablets plus 55 tubes of catgut. They have promised us beds for two wards."

Later on January 16, he writes, "UNRRA has allocated a 50-bed hospital unit to us; beds, bedding, sterilizer, surgical equipment, microscopes, lab supplies, and all other things needed by a 50-bed army hospital. This is in Shanghai and will be shipped up in due course. So when that gets here, and I finally get it set up, we will be back nearly on a prewar basis. . . . So now we can say that UNRRA is really getting supplies into the interior where needed."

BESIDES hospital equipment and supplies, Hofei is also getting some assistance in the matter of food and clothing from UNRRA. In an earlier letter, Dr. Corpron mentions the breakfasts at the church and women's center which are given to undernourished children. "They get two steamed buns and a bowl of hot milk. The buns are made of UNRRA flour and tinned beef potato hash (army surplus) cooked into the bun. One sack of flour in four has to be sold to buy expensive fuel and leaven. The cooking and work of giving it out is volunteer work by church members. The tiny children are cared for first, while those eight to fourteen years old are having classes in reading and arithmetic. After eating they are given religious classes. It is working wonders with the children. They gain regularly."

On February 3, Dr. Corpron writes, "I just received thirty more bales of old clothes from UNRRA. We are sorting it into piles, coats, children's caps, stockings, sweaters, rags, corsets—yes, lots of corsets. I am using them as abdominal binders for post-operative cases. When a poor patient comes needing ward clothes, I take him into the locked room and properly outfit him. It's lots of fun to be able to do this."

An indication of the difficulties of direct transportation and the roundabout method by which relief sometimes arrives is contained in the story of several tons of seeds which were sent to China by friends of Dr. Corpron in America. When he reached Shanghai he found that it would cost too much to transport them from Shanghai to Hofei so all he could do was to give them to UNRRA with the promise that some of them would be distributed in the Hofei area. A later letter from Dr. Corpron states that he has been informed that 12 tons of seeds were being allocated to Northern Anhwei so that Hofei will probably receive some of these. He adds, "I wonder if they will still be fertile."

THROUGHOUT these months filled with the efforts to get repair work done and equipment gathered, medical work at the hospital and clinic has mounted daily in volume. Patients flock for treatment after six years of waiting, and almost all are suffering from serious diseases and disabilities, often in advanced forms.

Dr. Corpron says, "People are coming to us with full confidence. A good reputation is a most valuable asset. Our income from fees can take care of our salaries and wages and local spending. Mission and other help is needed for rehabilitation and our many charity cases."

A final word on the present situation which has a bearing, not only on the Hofei hospital but on all places where rehabilitation is being attempted, is found in Dr. Corpron's letter of February 3:

"Today I received my first parcel post shipment of drugs which I ordered from a Chinese firm in Shanghai. I had to pay two million dollars for five little parcels of drugs, and half a million internal revenue. I am also ordering some from America which should be cheaper, but they may be held up by customs. Most of my medicines have come from UNRRA so far. I hope I can get more from the Overseas Relief when UNRRA folds up next summer. The churches must carry on."

*Mrs. James Sugioka, formerly office assistant of WORLD CALL.

God and the Four Freedoms

By OLIVER READ WHITLEY*

Mr. Whitley

THERE is no more fitting act in these times than the honoring of those, who, loving life, gave it, not because they wanted to especially, but because they were in a situation where it was the only thing a man could do. The illusions about honor and glory should be dispelled; for no man wants to give his life in brutal combat unless there is no other way—at least, not if he is in his right mind. The men who fought and died in World War II are not heroes to themselves, at least not in that cheap and banal sense it is so easy to invoke on Memorial Day and the Fourth of July. They were men who wanted to get the nasty business over and come home to those they loved.

We do not honor these men, then, if we merely tell the story of what they have done and credit them with the traditional virtues of courage and fearlessness, and tenacity in the art of killing. Where these men died there was no time for vain and pious words, so why should we think to honor them with high-sounding phrases which have all been said before? If, therefore, one does not write the usual and expected things, he may, perhaps, be forgiven on the grounds that he does not have the heart.

The story of a chaplain in France during World War I sets the tone of what needs to be said in these days. He was trying to encourage his men who had been through several battles already and were about to go into another. "Cheer up men," he said, "and remember you are building a new world."

But one of the soldiers replied, "You're wrong about that Padre; we're not building a new world. That's your job. We're just destroying the old one."

That is just as true today as it was then. The recent war was, after all, really a continuation of the previous one, and as yet we are still destroying and not building.

I

I dare say there are people who are even yet convinced that nothing was really wrong with the world we had built before the war; that the war was fought simply because a man went crazy in Germany and a group of war lords in Tokyo wanted to rule the world.

If you are looking for a way to be comfortable in your minds, this is, of all ways, the easiest. It saves one the trouble of having to deal with the real causes of war, instead of the men who wage them. Treachery in Berlin and Tokyo was rightly opposed as we opposed it, but unless we go deeper and discover the real causes of which that treachery is a symptom we are dishonest with ourselves and disloyal to those who died in the war.

Men everywhere are fearful and anxious, uncertain of the future. Confused and chaotic in thought and action, they cover their fears by zealous clinging to old formulas and slogans without seeking new means for them. The new meanings of which I speak were left to us in the form of THE FOUR FREEDOMS.

I am well aware that there are those who scoff and make light of these things. To them I can say only this: God have mercy upon you in your spiritual and moral blindness.

II

Unless it is central in our future society and in our personal efforts to make these freedoms living and breathing realities in the life of America, we shall in the measure by which we fail in these things be untrue to those who fought to give us the chance to do them.

After World War I a schoolteacher in France said, "I find the boys of France in their early years eager, ardent, wholesome, but when they reach the age of fourteen or fifteen they wake up to see what kind of world they are living in, and they become dull, stolid, and cynical. What is the use of working ourselves to death in preparation for a career which we shall not live to carry out? Our elder brothers are dead or crippled by the last war, and so will we be."

The choice is clear. It calls for sincere, sacrificial effort on behalf of these four basic freedoms, or a lost generation of frustrated and cynical robots who rightly see no great purpose in living, because they have seen no evidence that people care for anyone but themselves and their possessions.

III

There can be no freedom from fear, so long as there is no kind of certain freedom from want. Slowly we are coming to realize that democracy is neither genuine nor complete when the amenities of life are neglected. It is still true that "man does not live by bread alone," but it is also true that he cannot live at all without it. No civilization in this day of science and techniques can be democratic or justify its social arrangements so long as one-third of its people are ill-fed, ill-clothed and ill-housed—or even five per cent of its people are without honorable and useful work.

Too much the emphasis of our way of life has been "get all you can, in any way you can, and to the devil with what happens to other people." There are still men who, intent upon power and wealth, have no sense of responsibility for anything else.

Albert Schweitzer *could* have been such a man. But something happened to awaken him. One day he was watching a youthful fight. A boy from a poor home in the village was beaten in this fight, and he said bitterly, "I could lick you *if I had soup every day.*"

*Mr. Whitley, a young Disciple minister, is a graduate of Drake University and Yale Divinity School. He was a chaplain in the U. S. Navy during World War II. For some time he was confined to a naval hospital bed. Following slow recuperation there, he has returned recently to his home at 3225-A Greer Ave., St. Louis 7, Mo.

As long as things like this are possible in our society we shall be judged unfaithful to those who gave themselves that we might live. Freedom from want does not mean a super soup-kitchen with headquarters in Washington, but it does mean that the working goal of our society must be useful productive work for every man.

IV

If it is true that there is no freedom from fear without freedom from want, the opposite is also true. There can be no basis from which to get freedom from want unless there is freedom from fear.

Fear and anxiety are the two chief sources of modern man's problems. At home this expresses itself in a pervading distrust of people, especially of persons of other races or social status, and an unconscious sense of inferiority that makes us try to convince ourselves that we are really somehow superior.

There are some things in our American life that must go, and one of them is that petty and cheap racial bigotry that poisons our minds and makes the idea of democracy just a mockery. Where racial discrimination can deny a man the basic right of equal opportunity to earn his daily bread, it is doubtful that democracy can survive.

V

What is true about things at home is also true of our international relations. One has cause to be both fearful and ashamed of certain interests which are doing all they can to commit our beloved America to the very policies that helped to make necessary days of commemorating the death of those who died in battle. They even go so far as to assert that the greatest danger facing us is the belief that the United States belongs to the world and has obligations to other nations.

My word! To what world do we belong? And can we in all honesty expect to live in freedom from fear if we believe that other nations exist only to serve and be exploited by us?

The greatest disloyalty to those whose sacrifice we honor is that of men who do everything they can to discredit the present efforts to fight through to a workable plan to keep the peace, saying that we must withdraw into our shell and have nothing to do with other nations.

The United Nations is not perfect, far from it. But let us remind ourselves that it is the only thing we have left. The only other thing is more guns, more bloodshed, and a continuous succession of needless sacrifices of life, until at last man has completely erased from his being the image of God, and returns to being a low worm of the dust.

What has been said of these two basic freedoms may be said also of the other two. The bases for granting, in a good society, freedom of speech and worship are well known. To give them here is only to make the obvious more obvious. These freedoms, like the other two, are keystones in the arch of a decent society. Only a society based upon them is a fitting memorial to our lost loved ones. The struggle for freedom of speech and worship is a long and tortuous history. Without them democracy cannot exist.

(*Continued on page* 23.)

There Must Be Understanding

(*Continued from page* 7.)

this situation simply must be got to the American people, for they, whether informed or not, must be the ultimate determiners of policy. And arguments as to what policies ought to be must rest on understanding of realities.

Here are some of the hard facts of the situation.

ARRIVAL at the threshold of the Atomic Age was an international development. Scientists of the world did it—French, Russian, British, German, Italian, Danish, Hungarian, American and others. All the fundamental knowledge is known everywhere.

America has exclusively today a body of technical knowledge essential to the production of atomic weapons. Sooner or later other nations will either discover the same "know-how" or other methods of coming to the same result. But meantime, unless and until international control arrangements are made which satisfy the American Congress that we can safely do otherwise, our exclusive weapon knowledge must be guarded and increased. There is not the slightest likelihood that any but a minute and negligible fraction of the American people will favor any other policy.

We are not at the end but a mere step beyond the beginning of the Atomic Age. Therefore, more knowledge must and will be pursued. The "more knowledge" as acquired will be almost totally applicable both to military potential and to ultimate beneficent use.

Political decisions from time to time will have to be made on issues growing out of this pioneering adventure. It won't be possible to wait on "changing human nature" before getting the decisions. There is no choice but to rely on education of present human nature. There is need of speed in the process.

Finally, is the thing that happened really significant enough to warrant use of the phrase, "The Atomic Age"? About that I have no doubt; it *is*. Surely the distinction that we usefully make between the period of stone tools and the period of iron tools, for instance, is not more significant than the distinction between the tapping of molecular energy, which started the industrial age, and the tapping of subatomic energy now.

TODAY, then, not in a sylvan Eden, but in a complex, intimately interrelated, planetary human society of billions, there has suddenly appeared, as another put it, a new "Tree of Knowledge." It is a new challenge to human intelligence and vision and, yes, goodness, which tests us as to whether we can rise to it or whether we cannot.

By our American faith, it rests upon the people. The people, to be wise, must understand. They will understand adequately if adequately informed.

The Church in a Free India

By C. M. YOCUM*

IT WAS Heywood Broun who once said, "Defending missionaries is too much like defending socialists or Americans or women. Almost anything you say about them may be denied with reason by somebody who knows one."

Writing about India today is in the same category, for India is very much a land of contrasts and contradictions. An astute observer there recently stated that conversions are at a standstill, yet the pastors of our Disciples of Christ churches baptized more converts last year than they did the previous year. We read headlines in our American newspapers about riots between Hindus and Mohammedans in Calcutta and Bombay and Lahore, yet a resident in the Central Provinces writes that he, too, gets his information concerning riots in India from foreign newspapers; that there have been no disturbances in his area. Some residents in India are optimistic concerning opportunities for Christian work in free India; others are equally pessimistic, prophesying the enactment of laws prohibiting conversion from one religion to another, and the imposition of certain restrictions on Christian schools.

But while there is much of confusion and contradiction in the picture, some things are beginning to emerge certain and clear. The frustration in the Indian heart of a few years ago has gone. Then the average Indian, though assured of England's intention to grant complete self-government to India, doubted seriously England's sincerity, and there was great bitterness toward England and the British. Now that feeling of frustration is gone. Free India is assured. India is at last on the threshold and ready to achieve her goal.

The question now is, "How will India use her freedom?" Bitterness toward England has all but disappeared and in its place arises the inevitable struggle for power and all the other evils inherent in a period of transition.

Uppermost among the political problems is the question as to whether erstwhile British India can now become one united, free India, or whether it must suffer partition into Hindu and Mohammedan states. Naturally the Hindus desire a united India, each political division enjoying much of autonomy but delegating some powers to the central government. The Mohammedans, however, stoutly refuse such a course because, while they are dominant in certain sections, they are a more than two-to-one minority in India generally.

At this stage of development, it looks as though there would have to be some form of what the Muslems call *Pakistan* which would give to them certain areas, those areas remaining out of the new general India government.

Conscious that India must give herself seriously now to the task of creating a stable, independent government, a constitution is being prepared. It appears that freedom of religion, including the right to change one's religion, will be assured in the constitution, and it also seems that untouchability among Hindus will be outlawed. But a clause in a constitution assuring certain rights and the free enjoyment of those rights are not always concomitant, and it remains to be seen whether Christian evangelism and Christian education will have restraints set about them.

Whatever the form India's new government may take, it is certain that the church in India will stand. It has been there too long; it is too deeply rooted; its contribution has been too important and extensive for it to be blotted out by any change in politics. The coming of God's kingdom does not depend upon any political setup.

Dr. Rajah B. Manikam and his wife, Ruby, are shown upon their arrival in the United States. The secretary of the National Christian Council of India, Dr. Manikam attended the meeting of the Provisional Committee of the World Council of Churches at Buck Hill Falls, Pa., in April

—*RNS Photo*

The church in India is today the largest church in Asia. India's Christian population equals the population of Norway and Sweden and is almost as big as Canada. It wields in India an influence far greater than its numbers would indicate. There are seven times as many Christian teachers in government schools as the comparative number of Christians would warrant; and approximately seventy-five per cent of all the nurses in India are Christians. Nearly two per cent of the population are Christians.

In this period of transition our clear duty as a United Christian Missionary Society is certainly to continue to strengthen our Indian churches. Several years ago the United So-

(*Continued on page* 14.)

*Executive secretary of the department of India missions for The United Christian Missionary Society.

Reconstruction Is More Than Relief

By ALBION BEVERAGE*

EARLY last month our State Department held a Conference with National Organizations on the United States Foreign Policy in which most of the religious, philanthropic, patriotic, cultural and labor organizations of the country were represented. Similar conferences are held frequently.

Mr. Beverage

In all such conferences the people are given only a subtle hint of the basic causes and cures for the steady deterioration of large parts of the world to sub-human levels of agonizing degradation and anarchic brutality. Instead, we are informed through facile generalization that our government has decided upon a policy which amounts to forcing our idea of "international cooperation" on the suffering, helpless peoples of the world, at the point of a bayonet if need be.

Struggle of Power Politics

Actually, there has been nothing remotely resembling genuine cooperation in international affairs since the turn of the tide of battle at Stalingrad. Instead, we are carrying on three battles at the same time in a vicious struggle of power politics.

The first of these is the struggle to prevent the communization of Europe and Asia.

The second is a struggle with England and other western imperial powers over access to and control of vitally needed raw materials and markets.

The third is a struggle to preserve our own freedom, security and way of life, a struggle into which we were needlessly drawn by action which left us open to the charge of betrayal of American interests and Christian principles.

These are the consequences of two years of an alleged peacetime "international cooperation."

Threat of the Big Three

As far back as January 12, 1945, Cyril Hughes, one of Britain's ablest interpreters of world events, pointed out the nature of this alleged "international cooperation" when he wrote:

"The wheel is now come full circle. The main danger to the peace of the world today comes not from Germany, but from the United Nations, especially the Big Three, militarily during the war, economically and politically afterwards."

The problem of meeting the world's crying need for relief and reconstruction can be understood only against the background of the tragic consequences of two years of peacetime traffic in human misery in which the leaders of the Big Three have engaged themselves.

*Rev. Albion Beverage is a member of the staff of the National Council for the Prevention of War.

Transportation a Victim

Look, for illustration, at the matter of transportation, the lack of which has been blamed by our own administration for the terrible food shortages in Central Europe. The "level of industry" agreement of March, 1946, not only condemned the German people to a perpetual economic status equal to the depression years which produced Hitler; it also places a moratorium on the manufacture of locomotives until 1949!

Or take the matter of fertilizer, which has come into short supply around the world because of unprecedented demands. According to Herbert Hoover, the Big Four systematically destroyed all fertilizer plants in Central Europe. Then in April we were compelled to ship 80,000 tons of nitrates to Germany to forestall a worse food disaster next winter.

Or again, we inquire as to how we have "cooperated" in the matter of food.

Conflicting Policies on Food

Here is only one typical front-page contradiction as to our policy of "cooperation" in Europe. In the *New York Herald Tribune* of January 24 on the front page we read, "Every third pregnant German woman in Frankfurt does not want her child, and fifty per cent of the pregnancies in the city hospital here result in abortions." Alongside this grim story, we read, "U. S. Authorizes Farmers to Dump 20 Million Bushels of Potatoes." The aim is to help farmers get rid of a remaining 45 million bushel surplus from last year's crop.

This sort of thing has been going on for two years now. Herbert Hoover says that, as a result of such a policy, "conditions in Europe have reached the lowest level in food, shelter and warmth in a hundred years." And it is an open secret that in Central Europe now "babies are born with old faces and usually live only a few weeks."

If one is annoyed by these facts he can console himself with the thought that conditions have reached the grim stage at which official news blackouts have been imposed in Western Germany and newspapers will no longer carry stories of how people look when they suffer and die on a diet of 700 calories or less.

Governments Neutralize People's Efforts

There can no longer be any question that, while millions of humble, God-fearing people in this country have been scraping together their resources to minister to the sick, the starving and the dying all over the world, the policies which have been pursued by our own government have made their efforts more and more insufficient and futile. This ought not discourage a renewed devotion to the cause of suffering humanity. It should serve, rather, to intensify our compassionate sacrifice. But it is now clear that we must find an additional means for making an even more effective contribution to the solution of these problems.

We must squarely face the fact that private con-

tributions will continue to constitute only a pebble of relief dropped into the black abyss of human want and misery which yawns before our eyes. The real power to change this trend toward catastrophe lies in the hands of governments which are still responsible to the peoples they represent.

It seems to me that the time has long since passed when we as followers of Christ can remain deluded, afraid or silent. It is time now for us to proclaim that the outraged Christian conscience of America will no longer tolerate that which is going on in the highest policy-making circles of our government.

Three Positive Steps

There are three definite steps which it is apparent we ought to take as Christian citizens in the face of this emergency of humanity and of civilization.

First of all, let us protest the continued waste of billions of dollars on armaments by our government, while hundreds of millions starve for want of a glass of milk or a crust of bread.

During the next fiscal year our military expenditures will amount to over 17 billion dollars. Over three-quarters of the 400 million dollars of aid to Greece will be spent on military supplies. It is high time for us to cry out, "For Christ's sake and in his name, send food, send medicine, send help for wasted bodies and tortured minds."

Second, the time has come when the paralysis of the United Nations must be healed.

It is this paralysis which is causing the final breakup of the world into two bitterly hostile spheres. And this occurs at a time when only a constructive solution of the European and Asiatic problems can serve to bridge the widening gap between East and West.

For instance, Germany has had to live between two conflicting ideologies which now threaten an atomic war. These are the communal life of the East and the highly individualistic life of the West. Unless we take the lead in making it possible for these two types of life to be rewoven into a new Europe, there will be no hope for bridging the gap between East and West.

We ought to demand the abolition of the veto power in the Security Council; and with it, in my opinion, the removal of provisions for enforcing peace in the United Nations Charter, so that we cannot be voted into war if Russia is forced out. We should stand for setting the European and Asiatic nations free to work out their own salvation with our real cooperation. Neither a Russian-dominated nor an American-dominated Europe or Asia will provide hope of peace.

Third, it is time we called the hand of our own statesmen who loudly complain of what others are doing, while they continue the very policies which have already betrayed our Christian principles.

The time has come for the emergence of Christian leadership and Christian statesmanship. The graver the crisis, the more imperative such a need. Church people should get behind every constructive move toward the abandonment of our outrageous policies of the past and the formulation and implementation of Christian policies in the future.

I can see only one way to deal with the problem of relief and rehabilitation which now rests so largely upon the shoulders of the American people. That way is to insist that from here on out we shall not merely provide the resources within our means to provide. In addition, we must as citizens play a determining role in formulating the policies which these resources are to be used to implement.

While we continue to serve as interpreters of God's love to our fellow men, let it be with arresting courage, convincing clearness and commanding beauty.

D.P.'s Exist on Scanty Ration

THIS small display of food, recently brought to headquarters of the World Council of Churches in Geneva by one of its secretaries, Robert Tobias, representative Disciple pictured above, shows what displaced persons living in camps in Germany get to eat today. If formerly D. P.'s lived luxuriously in camps, today they get even less than the scanty German civilian ration, experts agree.

This food represents—not a meal—but an entire day's ration.

The two little bottles easily contain two ration items—10 grams of meat (two-fifths bone) and 4 tablespoonsful of skim milk. On the card are 2 grams of cheese. The big sheet holds 5 grams of artificial coffee, a third of a cup of oatmeal, a half-teaspoon of pudding, and 4 grams of flour. In the four envelopes are 4 grams of oleo, 4 grams of butter, a teaspoon of "jam" (made out of beets and saccharine!) and 8 grams of sugar. The "staple item" of the diet is the bad quality bread at right—three small slices. The potatoes are included mostly for window-dressing—for none of them has been available to D. P. camps in the British zone in three months or more.

"There is little evidence that anything but less will be available for many months yet," says Mr. Tobias.

The Church in a Free India

(*Continued from page* 11.)

ciety transferred title of all its church properties in India to the church there. Now the indigenous leadership must be strengthened by aiding them in securing graduate training and in opening the way for attractive places of service.

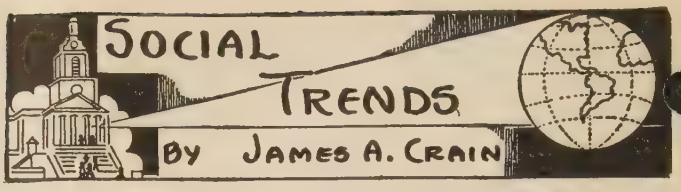
We must keep before our churches in India the importance of evangelism, making them fundamentally responsible for the evangelistic outreach and sharing with them in every way possible. We must foster the effort toward self-support among them, not to relieve us of an obligation, but to contribute to their self-respect and stability. We must aid in developing a greater degree of volunteer service among India's Christians fostering the consciousness that every Christian is and of a right ought to be an evangelist; that the work of the church is the obligation of all its members and not of the paid workers exclusively.

We must strengthen the cooperative Christian work in India. Disciples of Christ are now making a worthy contribution in this field. Miss Alice Clark of our Mission is the secretary of the Nurses Auxiliary of the India Christian Medical Association; in fact, she has served for many months as secretary of the Medical Association also. Dr. Victor Rambo is giving six months each year as professor of ophthalmology in Vellore Christian Medical College. Disciples cooperate also in the conduct of the Allahabad Agricultural Institute as well as in Woodstock School for missionaries' children. Four members of our Mission, two of them Indians, attended the recent meeting of the National Christian Council of India, Burma and Ceylon of which Dr. Rajah B. Manikam is the efficient secretary. Dr. and Mrs. Manikam are now in the United States, members of a deputation to America from the Council.

We must continue to send missionaries to India in order to maintain the contact by life as well as by money. An Indian Christian recently stated it thus: "Not just cold cash but throbbing life should be the American church's contribution." Missionaries who are thoroughly trained for their specific tasks, possess no race or class prejudice, are happy to serve as colleagues, are sympathetic with India's aspirations to walk worthily as an independent nation, and who are committed to Christ and his way of life are needed for the Indian service in increasing numbers.

And of course, to quote our Indian friend, "cold cash" is also needed to sustain "warm life" and to supplement the contributions of the Indian Christians. Indians as a class are poor, comparatively very poor. They need the financial assistance of American churches in this day of excessive prices to enable the native churches to pay a living salary to their workers, and to extend the outreach of the church to those areas where it has not been established.

India is today more world minded than she has ever been before. She needs the sympathetic assistance of the other nations of the world in this hour of her emergence into independence.



AMONG the most pitiful victims of modern war are the D.P.'s, displaced persons, in the impersonal terminology of military government. Almost one million are in camps in the American, British and French zones of Germany, and in Austria and Italy.

Who Are the D.P.'s?

"A displaced person is not just a lazy good-for-nothing person," said a young English worker of the World Council of Churches. "He's someone like you or me." He may be a Protestant pastor, a doctor, or teacher, or banker, or farmer who lived in that part of Germany east of the Oder which is now Polish territory and whose German inhabitants had to depart with what they could carry, leaving behind their homes, their farms, their churches and their schools.

A D.P. may be a Pole who lived east of the so-called Curzon Line whose native land is now Russian territory. He may be a Sudeten German whose homeland is now securely in the possession of Czechoslovakia. Or he may be a German of the Austrian Tyrol ceded to Italy and driven out by the new rulers of the land. He may be a workman who was seized by invading armies and sent to Germany to do slave labor in the war plants. He may be a Jew who finds no welcome in the land he once knew as home. Or he may be a refugee or a soldier who dares not go back home because his fatherland is now in possession of the power he once fled or fought.

Among the D.P.'s are many persons of education, culture, skill, and creative ability. They constitute a reservoir of human skill that will create wealth for any community that will offer them a home.

But no nation seems to want them. No nation wants them because all nations are uncertain and insecure; because selfish interests in every land fear the competition of newcomers. They are people who do not "belong." They have lost status. No nation assumes responsibility for their welfare and no government protects them. They are people without a country. They constitute an island of aliens where they are.

Today, when governments decide not only who comes and who goes, but actually who eats, to be a displaced person without a homeland is to be homeless, indeed. Some are being cared for by the army. UNRRA has done a noble work among them, but it is now going out of business. The World Council of Churches and Church World Service, Inc., is giving assistance to 400,000 non-Roman D.P.'s in Germany.

What Can Be Done

First, giving for relief through Church World Service must be continued. This means generous offerings to the Week of Compassion and to A Crusade for a Christian World for Disciples of Christ. It means giving of new and used clothing, bedding, hospital supplies, and the like.

Second, interested persons should write to President Truman, to State Senators and Representatives in Congress, urging support for the Stratton Bill (HR 2910) to permit 100,000 D.P.'s to be admitted to the United States each year for the next four years. This bill is supported by persons like Bishop Oxnam, Bishop Lawrence, Bishop Oldham, William Green of the A.F.L. Philip Murray of the CIO, and scores of others equally well known. A copy of your letter should be sent also to Citizens Committee on Displaced Persons, 1710 Rhode Island Ave., N. W., Washington, D. C. Write today!

Delegates to the Woman's Convention held at Yorkshire, England, in April

. . . But Spring Came

By JESSIE M. TROUT

EDITORIAL NOTE: *Miss Trout, executive secretary in the department of missionary organizations of The United Christian Missionary Society, returned to the United States in May from a visit to England and the continent. While in the British Isles during the Easter season, she helped to rehabilitate the women's work of the British Churches of Christ, and attended the women's convention at Tong Hall in Yorkshire.*

SPRING came late to Britain. It seemed strange to Britishers for they so eagerly awaited her coming and were ready with a warm and a hearty welcome. The winter had been long and severe—the worst in the memory of the oldest inhabitant or, indeed, on the records of the weather bureau. Everyone had promised an early spring to compensate for all the rigors of winter, and great plans were made for the Easter holiday. But Easter came and went in a cold and dismal week, so that there was nothing to do but joke about the weather and keep on hoping for better days.

And this the Britishers did. They counted out the lumps of coal that they put on skimpy fires (they had so hoped to save a bit against the possibilities of another hard winter) and laughed at British weather. One of the most appreciated cartoons was a crude picture of the sun, labelled, "Drawn from Memory." But spring came—heralded by brave crocuses, gay primroses and shy pansies; hosts of golden daffodils were just as lovely as Mr. Wordsworth described them; and the apple blossoms, tulips, and lilacs made a lovely pattern on her bright green robes.

People forgot the winter. They smiled and cheered, and hope filled their hearts. Their "green and pleasant land" was a reality and all the "austerities" but made to prove her worth and ultimate triumph. Call this a parable if you will—a parable with a double meaning. It applies to Britain herself. The "austerities" (for it is thus that Britons name their strict rationing) are severe.

It seems as though a new day should dawn, but on and on go the everlasting restrictions—clothing coupons must last two months longer, a ban on electric or gas heat during the five months of summer, no promise of increase in the meagre allowance of fat per person per week. It is all grim, and yet the Britisher, grumbling a bit at this or that, takes it all because he believes that it is but the winter before the spring.

British Women Prove Capable in Many Ways

It is also a parable for British women. It is they who bear the brunt of the austerities. They stand in queues for their rations. They plan ways and means to make unpalatable, starchy foods into acceptable dishes. They forego their own rations to give their husbands and children a more generous amount. They mend and patch and mend the patches and do it all with amazing skill and ingenuity. Nor do they sacrifice hospitality. The stranger is welcome and little guesses the effort and sacrifice that has gone into preparing his delicious tea.

The British women in the churches may be said to be still in the winter of their day. Here and there individual churches (and men) readily accord them a place of equality in leadership, as well as work, but it cannot be said that this is general.

The Churches of Christ in Britain conduct their services and their work quite differently from Churches

of Christ in the United States or Canada. The laymen play a much more active part, and in many respects we might well emulate them. In most of the churches, laymen read the Scripture lesson, one reading the Old Testament and another the New Testament. Many of the active and comparatively large churches are served by lay ministers, and an active, devoted layman in the church takes it for granted that he will preach. In a few of the churches, notably in London, women share these lay activities, but in many more they are still expected to "keep silence in the churches."

A New Day Coming for Church Women

But a new day is coming among the women. They have had duties and responsibilities thrust on them during war and are ready for greater work. The women's work in the church has been mostly confined to "Women's Meetings" or the "Women's Bright Hour," a name in general use in other communions. These are weekly meetings led by church members, but held as it were, for non-church members. They are chiefly a means for reaching unchurched women. There is no regular program followed, but a special speaker is invited, and the meeting always includes a cup of tea and social hour.

The Sisters Committee

The devotion of the churchwomen who carry responsibility for these meetings is admirable, but until recently there has not been much attempt to supply a course of study and enrichment for these women themselves. They are usually designated "sisters." There is a Sisters Committee whose chief function is to raise money for Overseas Missions and for the support of the Home Missions Sisters. The money for Overseas Missions is raised by weekly contributions, but no sustained program of mission study is followed—a lack which many feel keenly.

Home Missions Sisters

The role of the Home Missions Sisters is somewhat different from any service that our churches in North America have. The young women who fill the positions are well trained in Overdale College. They combine the activities of Religious Education Directors and Deaconesses, as used in the Church of England sense. Some of them are ordained. Usually they are sent to churches where there is no minister, and sometimes they must add preaching to their other duties. They are under the direction of the Home Missions Committee which assigns them to certain needy centers. Their assignment may be for six months or for a year, but seldom longer, a weakness perhaps but inevitable because of the need and the small number of sisters.

Planned Mission Study

Last year the Sisters Committee suggested a "Sisters Fellowship" which is primarily a study group. Their theme last year was "Togetherness." Under the capable leadership of Mrs. Charles K. Green a program was developed and helpful program guides appeared each month in the *Christian Advocate.* The plan is to include a study on missions in the new year's course. This fellowship serves to unite the women locally and

Miss Trout confers with Dr. Robert M. Hopkins, left, and Robert Tobias, both of the World Council staff, at the Council's headquarters, Geneva, Switzerland. All will attend the International Convention of Disciples at Buffalo, N. Y., this summer

will doubtless result in a closer fellowship nationally.

A Woman's Convention was held in April at Tong Hall in Yorkshire. Those in attendance were all sisters, and it was encouraging to see the large proportion of younger sisters. The future of women's work was thoroughly discussed. One of the Home Missions Sisters read a paper on woman's work in Bible times—a most interesting and convincing study of the important place that women had in the early church. It was suggested that this should be given before a men's group; she replied that women needed it more for they too often acquiesced in the men's restrictions without really knowing a fraction of their traditional position.

Training of Laywomen a "Must"

The convention was insistent in its demands for the training of laywomen. They felt that they must have more and better instruction in public speaking and conducting of meetings, etc. They asked for the appointment of an Organizing Sister, whose business would be to organize and coordinate their women's work. The convention voted to make their gathering an annual affair and appointed a Convention Committee headed by Miss Minnie Hepworth. On hearing of the Crusade for a Christian World movement in the North American churches, the convention voted to ask the General Committee of the Churches of Christ in Britain to consider some such movement among the British churches.

The women of our British churches are capable. The communion service at the convention, conducted by a laywoman from the Oldham church, was one of the most beautiful and impressive services that could have been held. The women are devoted. They are hampered somewhat by the arduous hours that must go into the business of queueing and housekeeping, but they are determined that a better world must be built for their children and no sacrifice is too great for that.

The women of the Churches of Christ in Britain are forthright and sincere. One is impressed with their frankness and lack of pretense. It makes for great strength and dependability. Their spring has been a bit retarded but it is coming and will burst with great beauty and hope for a new day for the church and a new day for Britain.

Buffalo Pageant Will Highlight the Crusade As Convention Climax

SCORES of Disciples of Christ from the churches of the Niagara Frontier area will appear in colorful costumes and grouping with artistic lighting and striking lines of narration—all skillfully produced and directed—to highlight the International Convention in Buffalo, New York, on Saturday night, August 2, in a pageant of A Crusade for a Christian World.

Entitled "Ye Are the Salt of the Earth," the drama was written and is being directed and produced by Dennis Savage, graduate last month of the Disciples Divinity House of The University of Chicago. His B.D. thesis chronicled the rise and development of the Crusade.

The Plot in Episodes

In dynamic proportions the pageant portrays the crusading zeal of the early Christians who influenced the entire Roman Empire through an emphasis upon the dignity and worth of individual human life.

The second episode depicts in a brief analysis some of the current world problems confronting the church. These include juvenile delinquency, labor-management conflicts, hunger and displaced persons, interracial tensions and broken homes and divorce.

The necessity for immediate action, because the time is short, is vividly expressed in the third episode setting forth the rapidly increasing dangers of the atomic era. This is done through an abridged presentation of "The Pilot Lights of the Apocalypse," a playlet by Louis N. Ridenour, a nuclear physicist, that appeared originally in *Fortune*.

The final episode sets forth the answer to the modern dilemma of the world by Disciples of Christ united in A Crusade for a Christian World. The stirring climax comes with dedication, prayer and praise, certainly a stirring moment of inspiration for the thousands who will be present for the pageant.

Dennis Savage

The final scene points to an effective Christian solution of the multiple problems facing the postwar world. The pageant draws together the constructive Christian forces into a Crusade for a Christian World. Within the structure of the Crusade this episode emphasizes that there is sufficient dynamic to meet the problems of intolerance, hunger, delinquency, racial tensions, etc. The climax is reached through the portrayal of an individual challenge through the Crusade.

Mr. Savage, a product of the Coeur d'Alene, Idaho, Christian Church, has had several years of experience directing and producing dramatics in university and community circles. He arrived in Buffalo in June to begin the selection of the cast which is being gathered from various churches of Disciples in the area. Weekly rehearsals will take place until the final production.

A striking musical background is being arranged for the pageant through the assistance of B. Fred Wise of Chicago, editor of *Christian Worship—A Hymnal* of Baptists and Disciples, and director of music at the International Conventions for a number of years.

The accompanying music for the pageant will be sung by the famed Angelus Chorus of Buffalo, a group of about thirty mixed voices in constant demand for radio and concert appearances under the direction of Kenneth Gill, choir director of the Central Church of Christ in Buffalo.

There will be few speaking lines in the pageant. The narration will be given by two speakers, one representing a minister and the other a questioning young man who becomes convinced of the validity of the church's answer to the world's problems.

Professional Costumes

Costuming will be done professionally. A vast stage will be used for the presentation of the numerous scenes moving in a continuous procession across the stage to set forth in colorful costumes and lighting the panorama of the challenge confronting the church today and the answer through the Crusade.

As is already known by informed Disciples, the Crusade is an inclusive brotherhood program to strengthen local church program activities and develop increased financial support for brotherhood causes that will continue until June 30, 1950.

D. Elton Trueblood stated in his book, *The Predicament of Modern Man:* "What we seek is a situation in which we so combine scientific and technical skill with moral and spiritual discipline that the products of human genius shall be used for the welfare of the human race rather than their harm and destruction." The Christian task is to create such a situation.

Christianity Has the Solution

"Ye Are the Salt of the Earth" seeks to inform and inspire Disciples of Christ so the Kingdom of God may be realized on earth. The pageant will provide Disciples with the challenge of the present day and thrill all who see and hear it with renewed thought and action that is surging as a consequence of the progress of A Crusade for a Christian World.

Christianity has an answer for the dangerous and explosive world situation, and Christians must share that answer with a desperate world.

Into All the World

By E. H. JOHNSON

EDITORIAL NOTE: *This is the first of a series of articles on "World Evangelism," the interdenominational missionary study theme for 1947-48. Mr. Johnson is the secretary of Missionary Education for the Presbyterian church in Canada.*

THE idea of winning the world for Christ sprang right from the beginnings of the Christian church. Back in the first century a Christian named Paul had looked forward confidently to the time when "in the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord." That was an amazing faith for the century in which the life of Jesus had been cut off by a shameful execution and a time when his followers numbered only a handful of oddly assorted people.

Today in the middle of the twentieth century Paul's faith does not seem so fantastic. The company of those who confess that "Jesus Christ is Lord" now circles the globe and has members in every remote corner of both Northern and Southern Hemispheres. Among people on every continent and on the islands of the sea, among people of every race, in almost every nation on earth, there are congregations of those who own Christ as Lord. We are still far short of that moment when "every knee should bow," but in our day for the first time in history, the Christian church is within sight of accomplishment of the New Testament goal that the gospel shall be preached "to the uttermost parts of the earth."

Witnessing Across the Centuries

This has not been accomplished by accident but in the purpose and power of God through the work of devoted men and women who have been faithful and intelligent in their witness. Like Paul, they believed that God had given to Jesus a name above every other name and, like him, they lived for the day when that name should be known and acclaimed by men everywhere. In every generation and in every land, they have gone forth, and gradually their witness has carried the knowledge of Christ around the world.

Today in these midyears of the twentieth century with the goal of the early Christians in sight as far as a world-wide preaching of Christ's gospel is concerned, there is a fresh concern throughout the church that every person shall hear the Christian gospel. Everywhere individuals, commissions, denominations, and groups in local churches are talking about evangelism. The interdenominational mission study theme for 1947-1948 is "World Evangelism." Adults and young people of many churches are sharing in this study. They see evangelism, or winning others, at the heart of their job as Christians.

Evangelism Not the Monopoly of Preachers

The summons to the work of evangelism is a summons to every one of us. Evangelism is not the monopoly of a few roaming preachers but the natural job of every Christian. It is a word that describes what happens when a Christian is a Christian. When a man is gripped by the knowledge that Christ is Lord he cannot help being caught into that great company that seek to claim the world for Christ. "Woe is me," said Paul. "if I preach not the gospel." This thing had so gripped his life that he could not keep still. "Shall we obey men or shall we obey God?" asked Peter and John, as they continued to speak of Jesus Christ in the streets of Jerusalem in spite of threats of imprisonment by the authorities. To those who have heard it, the gospel is a word that *must* be proclaimed.

—RNS Photo

A Japanese Christian street meeting in downtown Tokyo. The Japanese preacher is holding one of the New Testaments sent abroad by the American Bible Society. The soldiers to the left are members of the Christian Fellowship Group composed of Japanese Christians, American and British servicemen and missionaries

An evangelistic meeting in a village near Damoh, India. Ann Mullin, missionary, is sitting beside the record player. Peter Solomon, native evangelist, is talking about a Bible picture. Mr. Solomon is in the United States now studying at Phillips University, Enid, Oklahoma, and will appear on the program of the World Convention of Churches of Christ meeting in Buffalo, N. Y., Aug. 3-7

The field of evangelism is as wide as the world and as deep and varied as all of life. Missionary work used to be thought of as the taking of the gospel from Christian countries to non-Christian lands, as though knowledge of Christ were the special possession of certain nations. In this century, we see more clearly that the missionary task is the preaching of the gospel by Christian people in every land to those in every land who have not yet accepted it. It is true that some lands have greater resources of established churches and Christian schools and Christian experience, and far greater resources of material wealth in the hands of Christian people to be used for evangelism in areas of greater need.

While it is a fact that the Christian church is established in almost every nation on earth, it is also true that there are still great regions where the voice of Christ has never been heard. Even in the lands that have been known as Christian, countries where there are churches in every town and village, there are whole groups in the population now living outside the preaching of the gospel. They form an important and increasing mission field for the activity of Christians.

Evangelizing Areas of Life

Evangelism is concerned with geographic areas and also with fields of living. If Christ is Lord, then his authority must be recognized in every field of activity. As Christians proclaim his Lordship, they must claim every profession and calling for him. In our day, great stretches of business and industry and professional life have been organized without regard for the law of God. The rights of man are disregarded and trampled upon. Desire for technical progress has become an end in itself. Greed for profit becomes the dominating motive. Success is measured in terms of mastery of a skill. It is part of the task of evangelism to bring all of life under the sway of Christ, for his word proclaims that it is only under him that men can have abundant life.

In the years since Christ, the Christian faith has gone out into the world in ever widening circles. However, it has been pointed out that this advance has been not by steady progress but in a series of waves. Each wave has gathered voice, traveled out across the world, and gradually spent its strength. Then there have followed years of ebb until the gathering of a new wave. The last wave was the greatest in the history of the church. It gathered its strength in the late years of the eighteenth century in Europe and America, swept out across the world with growing strength all through the nineteenth century, and gradually lost force in the first half of the twentieth century. In the providence of God, the time is ready for a new wave of evangelism now.

Factors Calling for New Evangelism

There are many factors in this day that call for this. First, as never before in history, we live in one world. Of course, men have always lived on one planet but, up to the present, distance and communication difficulties have divided the world into regions. We could live in our own region as though other regions did not exist. Modern high speed communication has changed all that. Independence has given way to interdependence. Though we live in towns and villages, we are citizens of a world.

Second, we live in a day when old faiths have been shattered and when men are looking for a new faith by which to live. Mussolini in Italy and Hitler in Germany came to power with amazing speed not because of their greatness, but because people were hungry for an idea and a plan. Mussolini and Hitler supplied them with both. In our day, men are still looking for an idea and a plan, and we must see that the church supplies it.

Third, we live in a day of misery and physical need with millions of people living in the shattered ruins of destroyed cities. By its sensitiveness to their need and its ready ministry to their suffering, the church must preach the gospel of love.

Signs multiply that in our day God is stirring up in the church everywhere a great new movement of advance. Study of "World Evangelism" and action within groups of Christians and beyond the local church are essential first steps that thousands will take this year.

Counting the Cost

By GALEN LEE ROSE*

Galen Lee Rose

IT MIGHT not be a bad idea to place on the list of required reading for all church building committees Eric Hodgkins' rollocking and revealing story of home building, *Mr. Blandings Builds His Dream House.* For the circumstances of the Blandings' building experiment are at many points reminiscent of the heart-rending and nerve-wracking experiences of many a building committee which has blindly and blandly entered upon the task of church erection.

Mr. Blandings thought that he was going to build the house of his dreams at a cost of approximately $20,000 and wound up having shelled out some $56,263. More than one committee which has without "counting the cost," entered upon a building project with all the confidence which characterized the unfortunate Mr. Blandings has wound up with a financial problem very much like his. To these, the harrowing tale of Mr. Blandings' encounters with real estate agents, lawyers, bankers, architects, contractors, plumbers, carpenters, electricians and all the rest, has a strangely familiar ring.

Building the church of one's dreams may become a nightmare unless those who carry the responsibility plan wisely, draw upon the experience of others, and watch carefully each step of the development program. This is especially true in these days of scarcity of materials and still mounting building costs. According to the best available figures, it costs at least fifty per cent more to build now than it did even two years ago. In some instances, building costs have doubled.

This fact alone will undoubtedly persuade many congregations that now is the time to make plans and raise funds—but that, except in cases of utter necessity, the actual building can well be postponed for some time to come. For building funds are too hard to raise for a congregation to be happy in paying $200,000 for what is normally a $100,000 edifice.

THERE are, however, cases in which even the added expense of present-day building is justified. With them it is now or never. A hurdle which has to be cleared in these cases of seeming necessity is the approval of the Civilian Production Administration. It is probable that all federal restrictions will be removed in the near future. But, as I write, there comes to my desk this word from the pastor of a young congregation now meeting in rented quarters, but which owns its lot, has its plans and is ready to go: "We have back our application from CPA in San Francisco saying their permission is denied. This is practically rubber stamped and stereotyped." Any church which plans to build while federal restrictions prevail may count on something of a tussle with CPA before the materials may be obtained and construction begun.

But even before this problem arises, there are many things to be considered, many steps to be taken, and many missteps to be avoided. Take the matter of a lot. Mr. Blandings bought a property which was so out of the way that he got lost in trying to find it. This sounds like a description of some church lots. They are in such out-of-the-way and obscure locations that the occasional churchgoer who finally discovers them feels that he has achieved a near-miracle. In counting the cost, it will often be discovered that the cheap lot may in the long run prove very expensive because it is poorly placed and is inadequate in size.

A young congregation which owned a spacious corner lot faced a financial problem. It sold to a mercantile firm a considerable frontage at the corner, retaining for its own building a deep but comparatively narrow lot in the middle of the block. It received enough from the sale to pay for half its first unit. But a store building will partially hide the church from view. The whole future development will be conditioned by the change in plans. What seemed a lucky deal in real estate may prove a costly mistake.

Then there is the matter of an architect. Too often a congregation contemplating a comparatively modest structure figures that a saving may be effected by letting a local builder draw up a set of plans. Sometimes a preacher feels that he knows just what he wants and that an architect has little to tell him which he does not know. Experience has proved that this is a costly procedure. A good church architect is essential. A letter to the Board of Church Extension will bring valuable preliminary suggestions which may then be developed by a local church architect who will supervise construction—this to the lasting satisfaction of the congregation which will be using the building for many years to come.

IT WILL be necessary in most instances to build the new church a unit at a time. But the initial plans should include the total edifice. Then bit by bit the whole dream will be realized. This will avoid many costly changes as the building progresses, for changes are *costly;* not only the changes which result later on because of the absence of a total plan in the beginning, but those other changes which sometimes come in process of building, due to the whims of the builder or to a bright idea which springs full-grown from the imagination of some member of the congregation after construction has begun. A hard-boiled building committee is essential, one which will insist that the architect's plan be followed to the last detail.

A further word about finances may not be out of place. A huge debt is much more easy to acquire than to pay. After the first World War many churches discovered this fact to their sorrow. Some churches seem to have forgotten that experience. The easiest

(*Continued on page* 22.)

*Superintendent of Church Development for The Christian Churches of Northern California.

An Accounting of Stewardship

By ROLLAND H. SHEAFOR*

IT WAS something new that was announced eighteen months ago! It was the new policy of the Board of Church Extension of Disciples of Christ to make grants as well as loans to strategically located mission churches. This is an accounting of stewardship under that new policy.

It is an accounting that cannot be given solely in terms of financial statements, of reports, of statistics. Rather, it is a story that must be told; a story of pioneering; a story of home missions; a story of interracial fellowship; a story of effective cooperation among Christians.

It Is a Story of Pioneers

In the beginning there was only desert wasteland. Then came the oil! The result was the town of Rangely, Colorado, sprawling in the shadows of the derricks.

But it was a town without a church. Neighboring churches and the Colorado Christian Missionary Society recognized a challenge when they saw it. Together they laid the necessary groundwork for planting a Christian church in that community. The United Christian Missionary Society provided an evangelist to preach the gospel.

Still the people needed a house of worship. Local, state and national groups joined hands to provide a church building. In this task the Board of Church Extension played a significant part. A loan was made to this pioneering group. Even so there remained a serious gap between the cost of the building and the funds available. The answer was a Church Extension grant.

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Military chapels, such as the above, are being obtained for use in mission situations with the help of Church Extension loans and grants

Today there is a Christian church where once there was but desert wasteland and, later, an unchurched town. Today there is a vigorous fellowship of Christians that has already outgrown its original quarters. This spring the Colorado churches observed "Rangely Day," accepting offerings for the expansion of its facilities. Clearly, a Church Extension grant was a vital link in the chain of service which created this growing congregation.

From Virginia to Texas to the Pacific Northwest —all across the country—other spiritual pioneers are planting new congregations of Christians. The Crusade for a Christian World of Disciples of Christ envisions at least two hundred of these. There undoubtedly will be many more. These pioneers are relying heavily upon the Board of Church Extension for grants and loans to help them in the task.

This accounting of stewardship is a story of pioneers.

It Is a Story of Home Missions

For many years there has been a desire to establish a congregation among the Spanish-speaking people of Corpus Christi, Texas. During the past year

Bethany Christian Church, Roanoke, Virginia, left, and the Cleveland Heights Church of Christ, Buffalo, New York, both just completed, are cooperative projects of local churches, state missionary societies and the Board of Church Extension. Each received a Church Extension loan and grant

the ministers and members of the Corpus Christi churches have founded such a congregation. The United Christian Missionary Society is providing financial and ministerial support. A Church Extension loan aided in constructing the church building. But it was a Church Extension grant which provided the final assurance of success.

This accounting of stewardship is the story of a home missions project in the Southwest. A Church Extension grant helped to make a reality of the hope that such a congregation might be established.

It Is a Story of Interracial Fellowship

It is the story of Lincoln Avenue Christian Church in Youngstown, Ohio—the first congregation to receive a Church Extension grant.

For twenty years a small band of Negro Christians had maintained their work despite the fact that they had no church home. Both they and the other Christian churches of the Youngstown area saw the need for a strong Christian church among the Negro people of that city.

The Lincoln Avenue people had the vision and gave it power through their sacrifices. Neighboring churches supported them with their interest and their money. The State Society gave substantial financial assistance and valuable counsel. But vision could not have become reality had it not been for a Church Extension loan and grant. The result, one year later, is a healthy, growing congregation with a home of its own.

So it is that this accounting of stewardship is a story of interracial fellowship.

It Is a Story of Cooperation

In every case where Church Extension grants have been made, the key to the situation has been cooperation. The many congregations receiving Church Extension grants are all supported morally and financially by neighboring churches and local or state missionary groups.

An outstanding example of this cooperation is to be found in the establishment of the Cleveland Heights congregation in Buffalo, New York. For many years a struggling mission had been located in the city of Buffalo. The community in which this mission was situated provided no opportunity for growth.

As the city of Buffalo grew, there developed a large, unchurched area in the Cleveland Heights section. Both the mission congregation and the supporting churches recognized the opportunity provided by this new section of the city. As a result of joint planning it was decided to relocate in this promising area, but the relocation involved a large expenditure of funds—far more than the mission group could raise or borrow.

The churches of western New York conferred together, expressed their faith in the project, and underwrote their faith with definite financial commitments totaling $20,000. As a result, the Board of Church Extension made a substantial loan and grant to this congregation. Now a fine, growing congregation meets in a new church building which was dedicated on February 2, 1947, at a total cost of $45,800.

This accounting of stewardship is a story of cooperation with a vision.

Administration of Church Extension Grants

A statement as to the plan under which grant funds are administered is necessary to complete this accounting of stewardship. To receive a grant, a church must be missionary in character, strategically located, engaged in a building program, and supported morally and financially by neighboring churches and local or state missionary groups.

It must be borne in mind that grants can be made only as funds become available. These funds come from the following sources: (1) interest earnings on the FOURTH MILLION of the Board's funds (including ⅗ of the amount received from the Crusade for a Christian World), and (2) two-fifths of the money received from the Crusade. The grants are secured by a grant note and mortgage, bearing no interest. No church is compelled to repay a grant. However, when financially able, the church is asked to do so in order that the funds involved might be available to other mission churches.

Facts and figures, receipts and expenditures, statements and statistics can give only a partial accounting of stewardship. The manner in which grant funds are administered does not complete the account. The real story is told in the lives of those reached by the congregations of Christians established with the aid of Church Extension grants.

Counting the Cost

(*Continued from page* 20.)

time to get money for a building is during the period of actual construction. A consistent program of giving and pledging should be carried out, culminating on the day of dedication. This sounds like a commonplace; but it must be continually re-emphasized.

A DESIRABLE location, an adequate lot, a consideration of needs and possible resources, a good church architect, a total plan, a breaking down of that plan into units as may be necessary, a careful following of the plan in detail, an intelligent and carefully executed program of finance, with knowledge as to just how much of a loan can be secured and safely carried—these will help toward a worthy building, a happy congregation and a growing work.

We started with a suggestion as to a bit of required reading for building committees. Here's another, somewhat more ancient, fully as timely. They are the words of Jesus recorded in the fourteenth chapter of Luke. "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish."

They Are Thy Children

THEY are Thy children, Lord—
The little ones who cry for bread.
This is Thy world, and Thou hast said
Its fullness, too, is Thine;
Part loaned to me, not mine.

My children laugh in play,
Their faces happy, bright with health—
Oh, wonder of my living wealth!
Sheltered and glad and fed,
At night tucked warm in bed.

Dear Lord, help me to know
Thine own compassion—all the tears
Of mother-agony that hears
Her child's faint hunger cry,
Then waits to see him die.

—GRACE F. GUTHRIE.

Ventura, Calif.

God and the Four Freedoms

(*Continued from page* 10.)

VI

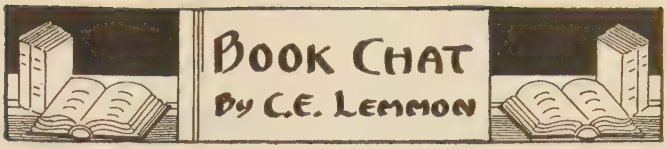
Having said all this, we may well remind ourselves of the wise words of Robert M. Hutchens:

"Freedom, democracy, and human rights become mere propaganda phrases, and are properly distrusted as such, unless they are employed with . . . understanding. Freedom may be the emptiest of all words. Freedom of speech is empty unless we have something to say. Freedom of worship is empty if we know no God to worship. And what good are freedom from want and freedom from fear if we have no idea what to do with our money or our security?"

That is right, isn't it? Freedom means nothing if it is only a word, and if it is not governed by a compelling purpose.

It is because men have in our day lost sight of the true end of life that it becomes necessary to restate the ancient and eternal principles of freedom. The God in whom we live and move and have our being is a Creator. He is a Redeemer. He is a loving God who created us to be sons of his divine grace, and eventually brothers of all men. Less than our effort to live in the light of this divine love, and in the expectation of brotherhood is infidelity to God, for it destroys the image of God in the human heart. It is for us who remain to be here dedicated to a new birth of freedom, and of the eternal principles for which that freedom was intended. Those who died should expect nothing less of us.

WEEK OF COMPASSION receipts on June 11 had reached $578,325.06. Offerings received after July 1 count on the 1947-48 goal and will be forwarded promptly to the areas of need.



WHEN President Roosevelt had been in office but a few days, he called on the retired Justice Oliver Wendell Holmes, who was past ninety years of age. He found him reading Plato. "Why do you read Plato?" inquired the President, to which the aged Justice replied, "To improve my mind."

The improvement of one's mind is certainly a good reason for reading, but one really imagines that the Judge was reading Plato because he enjoyed it. Reading for pleasure is surely justified, and if the by-product happens to be some information, inspiration, or profit, so much the better. I am sure that I would have read the *Interseminary Series,* put out by the theologians recently, as a matter of duty and for my own personal profit. But the books I list this month are in the pure pleasure category. That they proved highly profitable and inspiring is merely incidental.

I HAVE greatly enjoyed *The Lincoln Reader,* edited by Paul M. Angle. Dr. Angle is a director of the Chicago Historical Society and is a leading authority on Lincoln. He has selected passages from the writings of what he considers the best and most authentic pen pictures of Lincoln and arranged them chronologically in the order of Lincoln's experience. If you have not read much Lincoln, you will here get a full rounded and fairly complete biography of the great President. If, as I have, you have read Nicolay, Herndon, Charnwood, Barton, and Sandburg, you will be the more interested in the book because of the evaluations which the editor puts on the writings of the various biographers. It is a completely rich and satisfying volume and I have read many selections several times.

THE Roosevelt I Knew, by Frances Perkins, is a well-written and interesting biography of a modern statesman who is certain to have a large place in history. Like Jefferson, Lincoln, and Wilson, Franklin D. Roosevelt is certain to be written up a great deal. The color of his personality, the complexity and vividness of his nature, and the accident of history that thrust him on the world in such a climactic period make this sure. Miss Perkins was a long-time friend and co-worker with Roosevelt, sympathized with his main purposes in social legislation, was interested in him as a personality, watched his growth in strength and character, and was able to transcribe it to paper with interest and power. The physical triumph of Roosevelt, after his devastating illness and its effect on his spiritual and social outlook, makes up a chapter of true insight.

This is an important early volume of what is destined to become a long list of Rooseveltia. While Miss Perkins frankly admits her bias, it does not destroy her critical faculties, for this book is rather frank in criticisms of some of the late President's characteristics and methods.

I HAVE a young friend graduating with high honors from a law school and I purchased as a graduating present a copy of *Brandies, A Free Man's Life,* a new and lengthy biography of Justice Louis Brandies, the great lawyer, social reformer, and Justice of the Supreme Court, by Alpheus Thomas Mason. I took a peek in this book before making the gift and found myself reading with real fascination the 800 pages of this fat volume.

Brandies was one of the great men of our twentieth century. Born of Jewish parents in Louisville, Kentucky, receiving his early education in Europe and

(*Continued on page* 46.)

The Sm

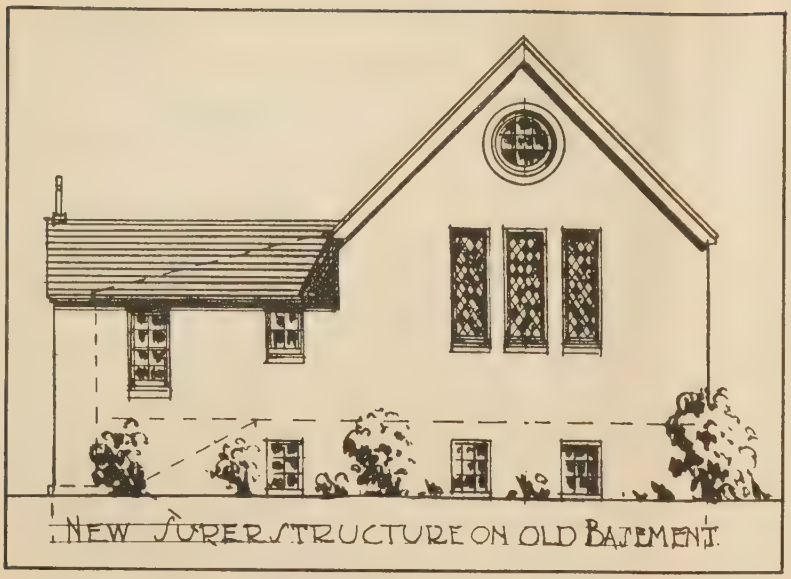
By A

NEARLY seventy per cent of the total membership of Disciples of Christ is found in village and rural churches. Many well-built, one-room church buildings are yet in service, but the churches are faced with the problems of expansion, redecoration and modernization. Social and educational rooms, chancels and baptistries need to be included.

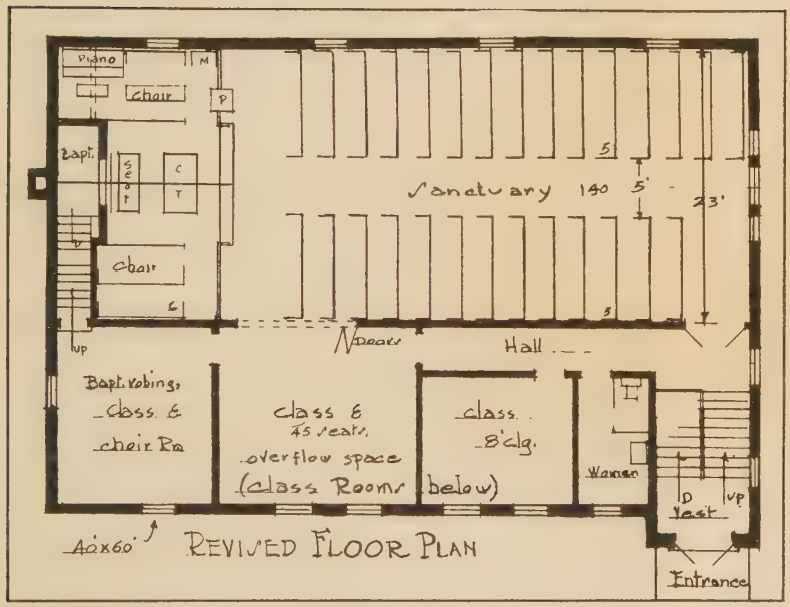
It is much better to extend the building above ground than to excavate below the old church building. This fact, naturally, presents a problem of design for a new superstructure, especially for an existing basement, since most of these old buildings measure about 40 feet by 60 feet.

Three solutions for remodelling and modernization of such structures are offered here. As illustrated, at left, Solution I takes 14 feet of the 40 feet width for classrooms on both main floor and basement, leaving the remaining 26

*Advisory architect, Board of Church Extension, Disciples of Christ.

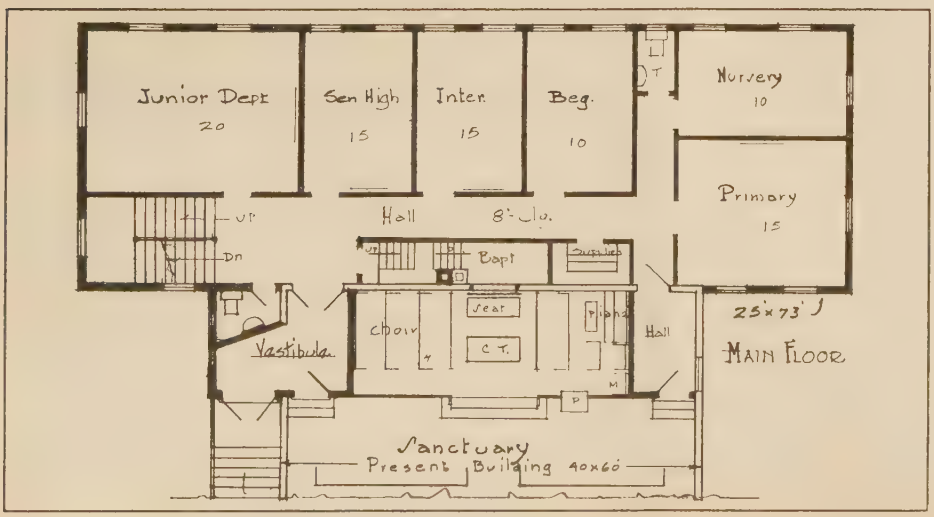


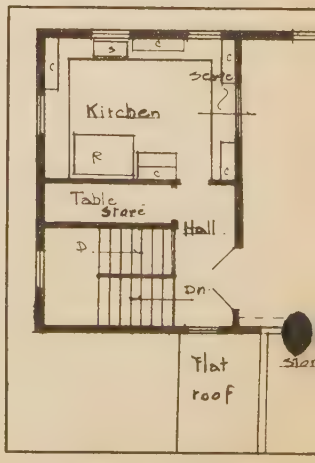
Solution I, above and below



Solution II, below, left and center

Typical sanctuary interior





Church

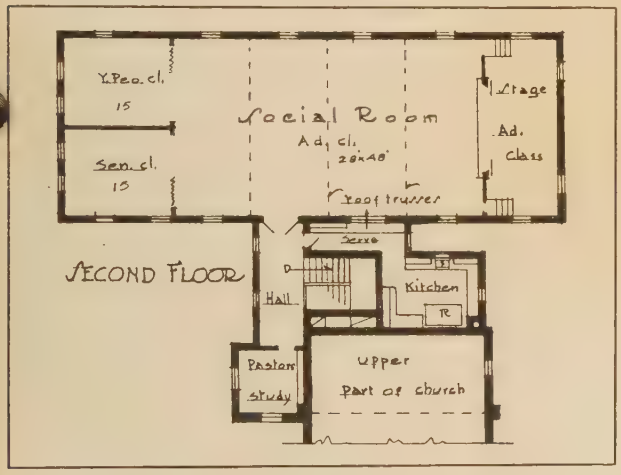
KES*

feet to provide for the sanctuary and for the ocial room below. The church roof span is now out 26 feet instead of 40 feet which is econom-cal construction, is better proportion for wor-hip and also better accoustically. The exterior appearance is likewise improved.

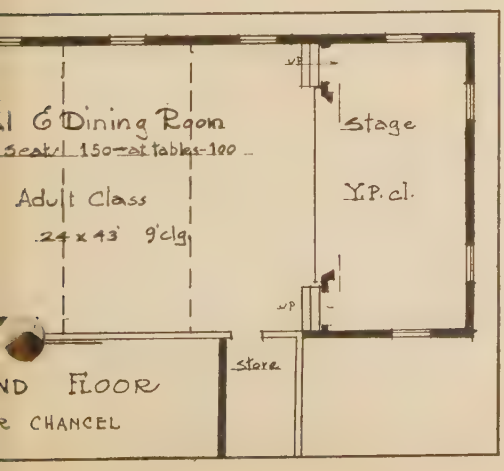
A congregation may prefer, however, to build an addition at the rear of the present church building, as shown in Solution II. Here the addition will provide space for new heating fa-cilities in a partial basement (not shown) with the youngest children on the main floor. The upper floor, used for social and dining room and the kitchen, will accommodate young peo-ple's and adult classes.

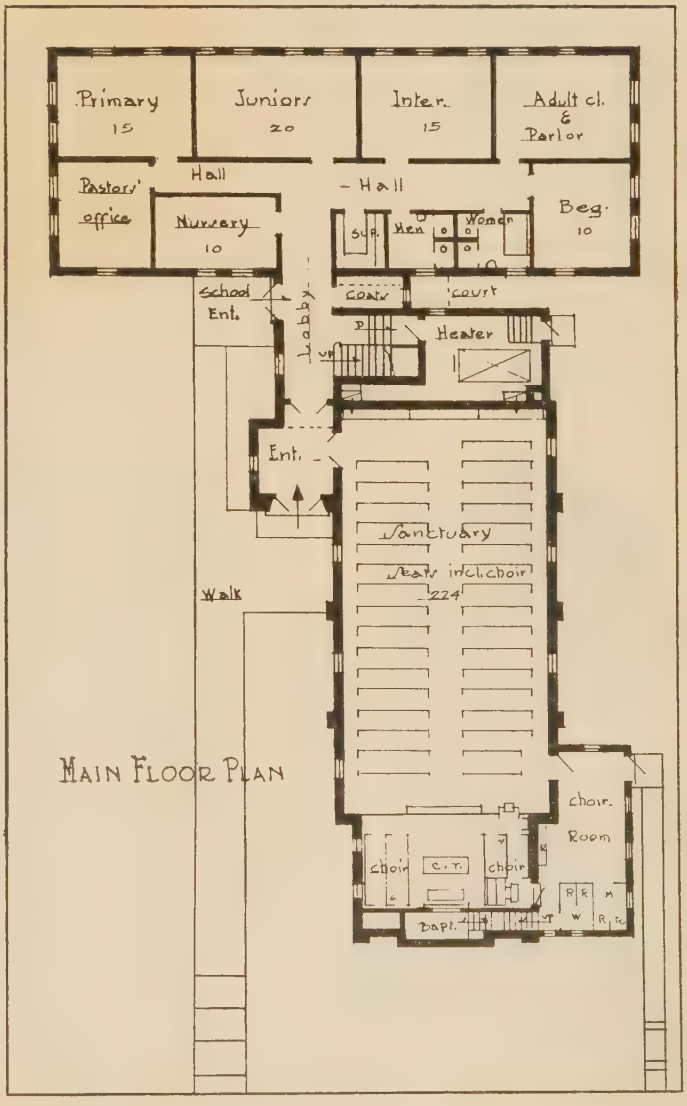
If an entirely new structure is desired, but funds are limited, the simple church at the right, Solution III, may be built in two sections. The educational unit may be built at the rear of the existing church building, and include the heating plant. The social room may serve as a temporary place of worship while the new sanctuary is constructed and furnished.

Solution III, top, left and below



Solution III, above and right column





What It Is Like To Starve

Observations of a Woman Physician in Occupied Vienna

By DR. AVELHEID WAWERKA*

HUNGER is numbing. You are sitting at your desk with a patient, and suddenly, you find you cannot keep your attention on what the child's mother is saying. You sit there until your strength creeps back and then you work a little longer. Or, you are standing up, and suddenly you have to sit down.

It is pitiful to see the old—people who once thought they would spend their last years with their children and grandchildren around them. That was before the war; now they live as best they can, huddled in the dark in the cold. When they walk they stay near the wall and they press their hands against it for support. They move like ghosts for whom the others have no time, for the young must be up and about to try to get food in any way they can.

The papers say there will be flour and the people wait, but the flour does not come that day, or if it does the supply gives out before their line is reached. You can live on flour, so they have learned. You brown it, add water, and it makes soup. That's what the women are doing as they bend over the little fires along the sidewalk, the fires they have made of a few sticks of salvaged wood held between bricks or tiles. Many of the homes in the bombed areas have no stoves left. It is cold, this second winter after the war, very cold.

The hunger, though, is worse than the cold. You can do something about the cold. You can find something else to put over the shoulders or wrap around the feet. Or, you can go to bed and stay there. You can wait the cold out, for there is a beginning and an end to cold, but there is no end to hunger.

And being hungry you do things you thought you never would do. You send your children out to trade on the black market. It would go hard on you if you got caught; but with the children, if they get "picked up" the authorities will be more lenient.

You learn, too, not to ask your children too many questions when they bring food home. You don't ask anybody questions about where food comes from. You eat it, and while you are doing so you hope no one will come in with whom it ought to be shared. You have not enough for your own. Adversity does not bring out the best in people, not when it is a question of who shall live and who shall starve. It is each for himself and his own.

YOU see the children grow thinner, day by day. With the babies it is all right as long as they are nursing. They grow fat, as babies should, but their mothers become like wraiths. And—the baby lives and the mother may die. Yes, of course, places are set up where nursing mothers can get supplementary feedings, but they hate the way it is done. The rule is that they must eat the food at the center. Otherwise they would, of course, take the food home for the children. You gag when you eat food knowing that your children are hungry, but the rule is the rule and if you don't eat there will be no milk for the baby. When he's taken off the breast he'll lose weight fast enough and become like the others.

Those who can go to school have it a little better than their younger brothers and sisters, for there is a school feeding program of sorts, or there was when UNRRA was bringing in help. But the children cannot always go to school. They must take turns wearing the shoes or the overcoat. And, in bad weather, the school is likely to be closed; the wind and the rain and the snow come through the empty panes and the torn roof. Even if the building should be intact the likelihood is that it would be unheated. You might keep children in it, even so, if they were well fed, warmly clothed, and bundled up, as in fresh-air schools; but these children have come to school with empty stomachs; and their clothes, even when they have on the family wardrobe, are not enough to keep out the chill.

THEY get sick and there is nothing to be done about it. The "authorities" in Vienna know as much as people anywhere in the world about how tuberculosis should be dealt with, but they do nothing because they are helpless. In all Austria—to get to statistics—there are only 1,600 beds for tubercular patients; and places in the mountains that used to be used for these people are now otherwise occupied or else standing empty.

So those who have tuberculosis live as the others do. The sick and the well live and sleep together, and the well, of course, get sick. Many die.

Many of those who die are young boys and girls, for tuberculosis, even under more favorable circumstances, strikes hardest at the adolescent group. Those now in their teens in many places in Europe have never had enough to eat, and without any reserves, they are a highly susceptible lot. They need food—and plenty of food—more perhaps than any other group of the population; yet there is nothing for them. What there is goes to their younger brothers and sisters. They take their chances with the adults.

Starvation goes by still other names than tuberculosis. Sometimes on the death certificate it is listed as typhoid fever, or it is called diarrhea, or any of the diseases that come from an impure food supply. When you're hungry you'll eat anything—and people do. They eat what is there to be eaten, though ordinarily it would turn their stomachs. And they drink what's to be drunk; they do not have pasteurized milk and they do not have refrigerators nor do they always have the means to boil water.

DEATH takes whole families—sometimes there is no one left to notify. Death also leaves many orphans. The younger ones are cared for in institutions. The older ones look after themselves, and "juvenile delinquency" in their case is a way of saying boys and girls are hungry. They take as they can; they oppose with violence the peasant or anyone else who tries to stop them. The girls have their own ways of getting along. Young as they are they come to terms early, as hungry people everywhere come to terms. Even their own mothers must sometimes come to terms.

Of course, one is ashamed when the authorities come because one's children are running the streets at night, and one cannot tell the authorities about the soldier who comes to call while the children are out. But the soldier brings food and what is better? That one's children go hungry? The neighbors know; the authorities know; and some day one's own husband, now a prisoner of war, will have to know. Who is to say who is a good mother and who is not, in times like these? It is the war!

And you hope, because you must. Help must come—you say to yourself as with others who are able, you do what you can to get the children fed and the sick among them cared for. You, who are in Vienna, that once was the place doctors came to from all over the world to learn

(*Continued on page* 42.)

*Dr. Wawerka was formerly in charge of the children's clinic of Vienna. She was in the U. S. A. recently on an UNNRA fellowship. The illustration is from RNS.

Sink Our Differences and Live

By HATTIE MENZIES*

AT THE close of the year I have just had in India, I was lothe to leave, but grateful for the experiences and the information gained, as well as the privilege of giving the Message that is imperishable to many peoples in many parts of India.

The conditions in India are chaotic at present, and many divisions have made it difficult, both religiously and politically for people of all cults and beliefs. I was interested in hearing a group of Indian servicemen, hastening on to Lahore where the disrupted condition was grievous indeed, say as I journeyed in a railway carriage with them, "We must sink our differences now as we have in service together. Here we are Sikhs, Moslems, and Hindus, but we have fought together, eaten together, lived together, and slept along-side of each other peacefully and friendly. Now we must do the same when it comes to governing our country." It was a Sikh speaking, and in fluent English, too.

A Hindu spoke up and said: "Yes, you have your Granth (scripture); you (pointing to a Moslem) have your sacred books, too, but we must all let each believe as he desires and not fight about it."

The Moslem spoke up and said, "I've been around a lot in Arabia, Africa, Iraq, Iran, Palestine, and have seen a lot. The very best conditions exist where Christians live. They are peaceful and do more for the people than anyone else; they have better health conditions, have schools so that all can learn and advance in all kinds of ways to make a living; and you know, they are our friends no matter what we believe or how differently from them. The reason for this is they have a Prophet they follow who brings that kind of result—Jesus Christ, a great prophet and the teacher of a great brotherhood for all peoples. The chaplains in our armies gave us ample proof of that. I did like to hear them preach."

I got on the train in time to hear this enlightening conversation, and I was thankful for it. Later on this Moslem engaged me in a conversation which I hope and pray may bring him to an acknowledgment of Christ as his saviour for he felt the need of peace in his inner being.

I WAS glad for an article in the *Christian Council Review* of India that referred to a statement of the secretary of one of the Congress committees:

"Though we Hindus and Moslems are in overwhelming majority, it is worthy of mention that Christians who are small in number should have taken the trouble to get up this meeting to bring the two communities together so that they might live in harmony and peace. I am an old student of a Mission school, and from that time I have been noticing that Christians have been prime movers in matters of reconciliation, and they live a life of peace and want others to live in peace."

The national secretary of the National Missionary Society gave a bit of information of interest:

"India, a country extending two-thousand miles east to west, and the same north and south, is about the size of Europe excluding Russia, and is a land of villages having seven hundred thousand. If her nearly 400 millions of people should file past day and night at the rate of 20 per minute, it would take 38 years, 6 months, 28 days, 21 hours and 20 minutes before the last one passed by. Of these, 72 per cent live in the villages. There are 225 languages, 2,300 castes, and 20 people die every minute; 800,000 pass into eternity every month. Infant mortality is very great. Only 12 per cent are literate, and 2 per cent of these are women.

"Two-thirds of the villages have no schools. Out of every 100 people you meet there are 69 Hindus, 22 Moslems, 4 Buddhists, 2 Animists, 2 Christians, and one Sikh."

This secretary says the need of the people is fourfold—economic, mental, physical, and spiritual. The National Missionary Society is trying to plan to meet this need.

They want to enlist in every village one worker to reach out with the gospel message of Christ. They have as their goal 7,000 teams of not less than ten, and not more than twelve, to cover 100 villages in the ten days. Each team takes time to meet together for fellowship, Bible study, and conference to study the needs and plan ways and means of reaching the people in their various needs. They want to meet the need for establishing home industries, sanitation, medical aid, a literacy program, classes for women, agriculture, together with Bible studies, prayer periods, house visitation, and all that will better conditions in the village.

The work of the National Missionary Society is carried on by voluntary offerings of the churches all over India. There are 11,549 organized churches and 9,873 unorganized in India. They can also aid greatly in organizing these teams as can the Christian colleges, hospitals, and schools of training which are considerable in number.

Each Christian is supposed or challenged to make at least one person literate in three years' time. And he is asked to have his daily devotions without fail. One morning each week he should make special effort to pray for each person in the village he is trying to reach.

So with political unrest and all that it has wrought in India, there is a force at work, well planned, well staffed and faithful to Him who said, "I am the Way the Truth and the Life... I will be with you to the end... Keep my commandments and do the things that please me and ask what ye will and it will be done unto thee." So may their labors be fruitful and may India hear the still small voice, "This is the way, walk ye in it" and be saved from further bloodshed and economic strain and loss. May she sink her religious differences and come to a common understanding, "In love of the brethren one to another; in honor preferring one another," that peace may reign.

*Mrs. Menzies is a retired missionary for The United Christian Missionary Society. She spent the past year in India with her daughter and family.

South India village woman grinding meal. In all India, 72% of the people live in villages

Jarvis College Graduates Twenty-Six with Bachelor Degrees

JARVIS Christian College, Hawkins, Texas, conferred bachelor degrees upon 26 members of the 1947 class, May 21.

The baccalaureate sermon on May 18 was preached by President P. C. Washington. Monday night, May 19, was observed as Senior Class Night. The next evening the college choir was presented in its annual recital in cooperation with the college band.

The Commencement address was given by J. L. Patton, Jr., prominent educator in Dallas. President Washington conferred four bachelor of science degrees, twenty-two bachelor of arts degrees, and one bachelor of sacred literature degree. He conferred the honorary degree of LL.D. upon T. W. Pratt of Dallas in recognition of his long years of service in religious, educational and social causes.

Jarvis Christian College is a home missions institution of The United Christian Missionary Society.

A Church in the Making

By CLYDE H. EVANS*

A NEW preaching point has been established in the French-Acadian Mission, a home missions project of The United Christian Missionary Society.

A few months ago some people formerly associated with the French Christian Church at Mamou, Louisiana, of which Dolsey Fontenot is the minister, asked Mr. Fontenot to preach for them and a few of their neighbors, at their home in the "piney woods" fourteen miles northwest of Mamou, eleven miles from the nearest town, Reddell, and on the rural mail route from Ville Platte.

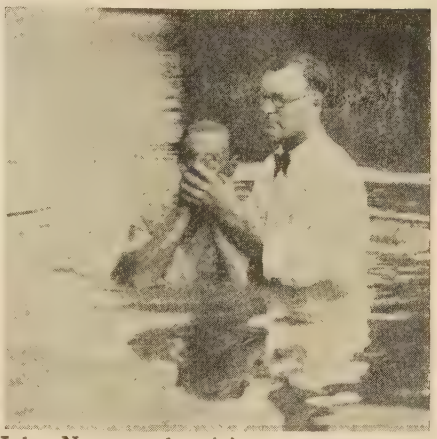
This new group has grown until, when I was present during a revival meeting in April, an average of thirty-five in attendance could be expected at their meetings. Mr. Fontenot has been visiting this group, in what is known as the High Point community, once a week for visitation and a preaching service. Many of those drawn to this fellowship have a Roman Catholic background. Nearly half are Negro, but so mixed that some are nearly white. All of these think of themselves as "French" in that they speak the French language more fluently than English.

These people are tenant farmers, working by rather primitive methods on an average of twenty-five acres per family. As many of these people as could attended a recent revival meeting at Mamou when John Newman, minister of our mission church at Kinder, preached. Some made the confession and were baptized. One of these families contributed the use of a small house for a meeting place for religious services.

John Newman preached in French each night. Most of those present understand English. The singing, without benefit of musical accompaniment, but under the direction of Mr. Fontenot, was spirited and enthusiastic. After singing several gospel songs in English, the group sang a few numbers in French. The Newman and Fontenot families helped with the singing a great deal as well as some of those present who are of school age. Most of the others cannot read.

THE older people were dressed in old style clothes; but the young adults, young people and children were dressed as farm people would dress many places—the men in clean khaki shirt and trousers. Some of the girls and women wore high heels, and one or two wore too much lipstick.

The people walked, came in autos or buggies from their farms, from two or three miles around. The "church" building is about eighteen by thirty-six feet, very plain, the interior one large room recently papered, with a fireplace at one end. The pews were plain, rough, one- by ten-inch boards, and backless. The floor was one- by twelve-inch pine planks, bare,



John Newman baptizing a new convert of the French field.

with an occasional knot hole covered with a tin patch. There were two doors, four windows without glass or screens. The people worshiping there had purchased that week a gasoline lantern which gave good light but had to be pumped up a few times during the service.

THE account of the beginning of this work in the High Point community is typical of the way other preaching points and congregations have been formed over a period of many years here in the French-Acadian Mission. John Newman, a French-Acadian himself, and our pioneer worker in this field, has had something to do with the beginning of nearly all these places.

Our immediate need, the fulfilment of which will determine the future success of this Mission, is the securing of three or four French-speaking ministerial recruits who will prepare themselves adequately for the continuance and the expansion of our ministry to the French-Acadians. In some of the towns where we have churches, the work is making a transition to the English language and the churches are working toward self-support; but there are dozens of rural areas such as that described here where a French gospel ministry is greatly needed.

*Mr. Evans is minister of the Hi-Mount Christian Church, Lake Charles, Louisiana, and is supervisor of the French-Acadian Mission of The United Christian Missionary Society.

He Was Different

By LAURA ELDRED DOBSON*

THE traveler was tired of the gloom of the trail. Above, the jungle vines had interwoven and tangled until they formed an almost unbroken roof. Seldom did a ray of sunlight filter through. And how greedy this jungle was! Space given to the narrow trail seemed grudgingly allowed, for festoons of vines hung along much of the way. The vanguard of his little band of attendants removed these that he might not be ensnared.

Suddenly the group emerged into a space where the rank growth had been checked. A little area lay before them cleared of all growth save a coarse grass carpet. In the center of this clearing was a rectangular spot covered with stones. Amazed at this opening in this locality where the unrestrained jungle held possession, the traveler turned to his native guide and asked why the space was cleared and evidently kept so by the hand of man.

The native spokesman replied. "Mister, that spot covered with stones is a grave, a white man's grave. That man was different from most of the white men that come to this region. Most of them come to get something away from us, to take something from our country, either for themselves or for their country. He came to bring us something."

Then the natives went on to tell their companion that the white man buried there had been a missionary, that he had done many things for their people. He had shown them better ways of living and doing things. Best of all he had come with a message for them. One day some black men from a town some little distance from this place had heard him speak. They had gone to him and asked that he come to their village to give the message to their friends also. He had promised he would come and was on his way to keep that promise. In crossing the river near this very spot he had been drowned. His white companion and the native Christians accompanying them, had buried him here on the bank of the river, and covered the grave with stones. Native hands had cleared away the jungle growth and kept it cleared that the place of his burial might not be lost to them.

What the errand was that took the traveler upon the jungle path is not known. He was not a missionary. But the sight of that stone-covered grave and the clearing about it, coupled with the story told by the natives, greatly impressed him. "He was different. He came not to take something from us, but to bring us something" echoed in his consciousness.

That lone grave in the African jungle is so typical of the life and spirit of him who sleeps beneath those stones. Of pioneer descent, he had the qualities of his forebears. Often he had voiced his desire to go to the very frontiers of the kingdom to tell of Christ to them who had never heard of him. It is, as if, on the very outposts of the kingdom in Africa, he had chosen his last resting place. The natives unconsciously epitomized his life in those words, "He came not to take something from us, but to bring us something." And from that lonely grave on the bank of the river where his earth life ended in 1913, Ray Eldred "being dead yet speaketh."

*Mrs. Dobson, Quincy, Michigan, is a sister of Ray Eldred who went to Africa in 1902 as a missionary for the Disciples of Christ. In 1913 he lost his life when attempting to swim across a stream to reach a village where he had promised to preach. He was buried there on the Lokolo River.

A Green Olive Branch

By ROBERT TOBIAS*

FOR five thousand years the sea kept driving them back, ever farther inland until the pressure of human need turned them again to face the sea. They neither plunged in nor surrendered to either pressure. They drove the sea before them. Mile after mile they pushed the water off the land, raised their houses, built their lives. The Dutch people would go two miles, and the hardest miles into the sea, to avoid causing battle, and created richness out of what others thought void.

Where dikes were smashed at West Kapelle on Walcheren, flooding the island and destroying crops, they feared for as much as 15 years. There will be crops sooner, however, because of the determination of the Dutch people to drain their land immediately

The Nazis forced Holland's eastern gates, trampled her tulip beds, clogged her canals, carried off her food, deported her men, desecrated her church. War, the allied friends, the Nazis, her own patriots levelled her factories, shattered her homes, pierced her dikes, flooded her rich lands—not once did they waver. Stubborn? Perhaps!

But they did not give up. Those pounded by tempests are not scuttled by breezes. Nazi overlords demanded religious enrollment. Protestants refused. Why should they betray brother Jews? Three outstanding religious leaders—from the fundamental, liberal and middle theological groups—were taken as hostages. Any day they expected to be two, or one, or none, in the camp soup-line. But they did not pine away the time. Under new pressure, they forged a strong unity and planned an evangelical advance for their churches. They expected victory and peace.

Five thousand years against the tides. One five-year wave could not swamp them! And when the war was finished, the churches were called to administer relief. Tried, and found true; weighed and found not wanting.

That is the unbelievable story about Holland. I heard it before going there. I saw it pretty much that way when I arrived last year.

OUT in the middle of the country I saw their "Church and World." It is not a great painting; it is their college for Christian laymen. "The layman is as much minister of the Good News as the pastor. We must learn how it can best be said in our vocations."

And there they study together, nearly a hundred young masons, teachers, future mothers, clerks, scientists, laborers. An old country estate, given by the Christian owner, was the nucleus. Barracks, with army surplus supplies, sent from the World Council of Churches, with headquarters in Geneva, Switzerland, served as classrooms, dormitories, and halls. Facilities for another hundred "students" are being added. "Church and World"—one church in one world.

ROTTERDAM was once a beautiful wheel city, its hub the river port area. Two hundred blocks along the river harbour were levelled. One thousand nine hundred remaining people had to be moved, and a new city is going up in the farm area outside the "wheel." They had no church in December. An American church said, "Can we help?" So, Christians of the community now have their land for a sanctuary and church school, and architect's drawings were made ready.

IN THE Hague, the Church Reconstruction Committee sat in session. Each item on the agenda was carefully considered: Food and clothing to Dutch children still in Germany; temporary family "adoption" of homeless German children in Holland; money and relief to Lutheran pastors and churches of German origin in Holland; Dutch missionary responsibility in the East Indies . . . the 1948 General Assembly of the World Council of Churches in Amsterdam; new church buildings and pastors for another "frontier" land reclaimed from the sea; an international evangelistic team for the reconstruction labor camps. Well, that is why I was in Holland in the first place. They could not do it alone, but they thought a team had to get ready for spiritual reconstruction among these rebuilding units.

Dutch girl living in a temporary community housing area near West Kapelle

THE next day I was off with the secretary of the Church and Family Commission to see what was meant by "work camps" and "spiritual reconstruction." Before dawn we were in a government car en route for Walcheren "at sea," a picturesque little ten-mile island, artists' prewar paradise, so flat one seems always at the top of the hill surrounded by its dikes. Walcheren was now bare. Tree trunks stool like skeletons. Fields lay soggy and black, with salt turning edges of clods white. In low places, sea water still gave life to small sea fish and shellfish. Houses had not been bombed; their foundations had simply melted and the houses sank to the ground, or walls bulged outward and collapsed. Only the cemetery was high and dry.

But not all houses were flat and not all clods were salt-rimmed. Fields had been ploughed and sown. Green blades were tinting many little fields. Fighting against winter tides and time, the Churchmen closed their bombed dikes before the winter storms and pumped the death-water out of their fertile "saucer." Now they were beating back the tides of cold and hunger. Dead trees were being cut for lumber and fuel. The little port was being cleared of sunken vessels to permit shipments of food and fertilizer.

The dikes toward the open sea and England are perhaps forty feet high, in some places natural dunes, in others man-made ridges. Along the inner side the Germans had forced the Dutch to construct concrete bunkers. Atop the bunkers and reaching over the dikes were great gun barrels. Dutch families had moved in and what a homey sight now existed. Children and dogs ran in and out of the doors. The windows had received their shutters and gay color designs. Clean clothes flapped on lines strung from gun muzzle to gun muzzle. Inside, the bunkers were comfortable and neat.

(*Continued on page* 48.)

*Disciple representative on the staff of the World Council of Churches, Geneva, Switzerland. He has been asked to give two more years to this work.

Large Delegation Expected at World Convention in Buffalo

JESSE M. BADER, General Secretary of The World Convention, has released a partial list of delegates from outside United States and Canada, who expect to attend the Third World Convention in Buffalo, N. Y., August 3-7. The largest delegations by far are from Great Britain, Australia, and New Zealand. Others will be present from Hawaiian Islands, South America, China, India, Europe, Jamaica, Japan, Mexico, Philippine Islands, Puerto Rico, and South Africa. A Pageant of Flags and Roll Call of Nations will come Sunday evening, August 3.

Argentina

Mr. Feliciano Sarli
Mr. and Mrs. Jorge Wenzel

Australia

Mrs. F. Clarke
Mr. G. Daff
Reg. Enniss
Mrs. M. Ferguson
Mrs. E. Hancock
Mrs. Isabel E. Jeffery
Dr. and Mrs. W. A. Kemp
Mrs. Lacy
Mr. and Mrs. A. D. Long
Hayden McCallum
Mrs. McCann
Mr. and Mrs. D. K. Milne
Mrs. F. F. Millis
Mr. F. Redden
A. W. Stephenson
Miss N. Steward
Mrs. Mary Vawser
Edna Vawser
Mrs. Walker
Elsie M. Weaver
E. Lyall Williams
R. L. Williams

China

Mr. Luther Shao
Mr. Siao Teh-Ching

Hawaiian Islands

Mrs. H. B. Cooper
Miss Rose L. Langin
Mr. F. Ray Van Brocklin

India

Mr. Peter Solomon
Mr. Philip James

Jamaica

Mr. Horace Wainwright
Mr. Isaac Henderson

Japan

Mr. Nobundo Oda

Mexico

Mr. Daniel Lopez de Lara

New Zealand

Mr. and Mrs. F. J. D. Blackgrove
R. A. Blampied
A. L. Haddon
Mr. and Mrs. E. McPherson
Mr. and Mrs. G. L. Page
Mrs. B. Styles
Miss G. Sutherland
W. Turner
Mrs. Ware

Philippine Islands

Mrs. Samuel Catli

Puerto Rico

Mr. Apolonio Melecio
Mr. Marcelino Pollock
Mr. Joaquin Vargas

South Africa

Mr. Beetge

Great Britain

Mr. and Mrs. Charles E. Bailey
Miss Rosa S. Bailey
William G. Baker
Miss Beatrice Baldwin
Mr. and Mrs. William B. Barclay
John N. Bardsley
Miss Agnes Barker
Miss Doris Barr
Miss Florence Barr
Mrs. Eleanor Bassett
Miss Olive Bell
Ralph Bigley
Mr. and Mrs. John Birchall
Mr. and Mrs. Thomas Birchall
Miss Betty Birkett
Miss Joan Birkett
Alfred Birkett
John Wycliffe Black
Mr. and Mrs. George Brewster
Mr. and Mrs. Fred T. Carmichael
A. Brian Carmichael
Miss Barbara Carmichael
James G. Clague
Miss Elizabeth L. Clarke
Mr. and Mrs. J. Leslie Colver
Frank D. Coop
Miss Catherine Cummins
Mr. and Mrs. Jack Day
William M. Delf
Mrs. George Downes
Mr. and Mrs. Edward Ellis
Miss Agnes Emslie
Miss Isabella Forbes
James Gray
Mrs. Eva Hague
Thomas Harley
Miss Dora Hartopp
Mrs. Alice Holding
Mr. and Mrs. Richard Hughes
James Jamieson
Mrs. Helen Jeffrey
Albert Leavesley
Miss Mary Leavesley
Miss Bertha Lees
Mrs. Gladys M. Lunn
Mr. and Mrs. Leonard Maddock
Mrs. Jane McDermott
Mr. and Mrs. Charles E. Mellors
Miss Dorothy Melville
Miss Margaret Mitchell
Miss Jane Mitchell
Thomas W. Nelson
Miss Catherine F. Norris
Miss Maud Percy
Miss Doris Price
Miss Etta Procter
Miss Cicely Procter
Miss Lottie Procter
Miss Mary Procter
Mrs. Alice Quick
Thomas Rest
Principal and Mrs. William Robinson
Miss Joan Rudd
Miss Annie Shields
Mrs. Georgina Simpson
Miss Sarah Sneddon
Mrs. Marie Taylor
Mr. and Mrs. Herbert Thorneloe
Mr. and Mrs. George Thompson
Miss Irene Turner
Mr. and Mrs. Archibald C. Watters
Miss Florence Watters
Miss Irene Wells
Eric White
Albert Wilson

Youth Features, Buffalo Conventions

DOUBTLESS delegations of young people from all over the nation are making plans to attend the Buffalo Conventions, July 29–August 7, 1947.

Provisions have been made by the local committee in Buffalo to house at least 600 young people in youth hostels (using church building facilities). These will be carefully supervised and the cost will be 50c per person per night. Each guest is to furnish bedding, towels, and soap.

Here is an excellent opportunity for wonderful fellowship for our young people. They will have their own schedule and the program will be arranged so that attendance at all sessions of the International and World Conventions will be possible.

The Program Committee for the International-World Conventions has provided a representative place for youth participation. Among the highlights are a symposium on Thursday afternoon on "Why I Chose Christian Life Work," conducted by four youth; an address on Saturday morning on "The Church and Christian Youth," by Kenneth Rinehart, engineering student in Yale; a youth workshop 3:00 to 5:00 P.M. Saturday; a Youth Night at the World Convention on Tuesday, August 5 with T. Z. Koo of China giving the principal address; youth teas each afternoon during the World Convention, 4:15 to 5:30.

The Program Committee sincerely believes that the entire program will have high inspirational and informational value for all youth. It is not the purpose of the conventions to segregate our young people, but rather to include them as a vital part, both of the convention and the brotherhood. We believe that young people especially will agree with this philosophy.

Books Related to World Evangelism

TO PEOPLE appalled at the desperate need of the world today this vigorous little volume by Dr. Willis Lamott will bring encouragement and challenge. As a book for individuals to read and ponder over, as a study book for groups, *Committed Unto Us* will prove equally valuable.

Dr. Lamott mentions the places in the world where there is today no Christian witness, but the major part of the book is given over to modern Christian witness at home and abroad. We cannot read the author's many illustrations of the progress that has resulted from Christian testimony around the world without saying that truly the solution to the woes of the world is for all of us who claim Christ as savior to dedicate ourselves fully to the task committed unto us—making disciples of all nations. *(1947. Cloth, $1.50; paper, $1.00.)*

—LOIS ANNA ELY.

New Testament Evangelism

This book by Arthur C. Archibald will commend itself to church leaders who want to learn more about new methods of evangelism. As the reader turns its pages he enters into a spiritual workshop where an understanding and patient minister labors hand in hand with consecrated laymen in the harvest of souls.

Through a moving account of warm evangelistic experiences the reader is made aware that "there is . . . . no twilight sleep method offered to ease the birth process of bringing into being members of God's kingdom. Somewhere, someone must be agonizing that a new life may be born." *New Testament Evangelism* makes plain the cost of discipleship and some of the processes for extending the Kingdom. *(1946. $2.00.)*

—LYLE V. NEWMAN.

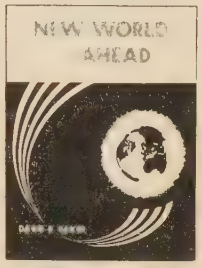
Why Church?

Helen, Susan, Tom, Slim, Shorty, and other young people pursued with their minister the question, "Why Church?" and discovered the glory of being a Christian. Fireside stories of Shih the storyteller, Ito the Japanese prisoner, a floating Bible, Kagawa who suffered much to follow Christ and serve him, the man who "planted" churches, Isabella Thoburn who moved mountains, Dr. Shelton—much loved missionary in Tibet, led these young people to find that "differences don't matter" and that partaking of the Lord's Supper sets aflame one's spirit. For intermediates. *(1947. Cloth, $1.00; paper, 75 cents.)*

—ELSIE COOK.

Great Is the Company

Great in number and great in soul is this vanguard of Christianity which has carried the Bible to all parts of the world and translated it into a thousand languages. Jerome, Martin Luther, Robert Morrison, A. F. Hensey, and many others march together in this book by Violet Wood, their spirits keeping step though centuries may have separated them. Their consecration and determination led to the establishment of the "brotherhood of the Book." *(1947. Cloth, $1.25; paper, 75 cents.)*—MARETA SMOOT.



You and I and David Baker live in the same world. Yet the picture he paints of our present-day world is startling to us. After reflection we say: "Perhaps you are right. We have come farther on the wrong road than we realized." The first chapter, "Wanted: A Future," jars our complacency; we soon realize more clearly than ever before that there will not be a bright new world ahead unless Christians strain every nerve toward making new persons who will make the new world a Christian one. The book is exceptionally well illustrated. *(1947. Paper, 75 cents.)*—MARETA SMOOT.

The Frontier Books

Adventure is a fascinating word to intermediates. The Frontier Series of biographies for boys and girls lacks none of the thrills found in adventure stories.

The Man Who Asked God Questions, by Mary Jenness, tells vividly of Dr. George Washington Carver's rich and varied service to others, his distinguished contributions in the field of science, and his humble spirit.

Crusader for Justice, by Harold Bruce Hunting and Eunice Merrill Hunting, is the biography of a man who charted the way toward freedom and democracy and brotherhood for all people.

—S. C. ARMSTRONG.

In *Missionary to Oregon,* by Gilbert Q. LeSourd, and in *Messenger of the Great Spirit,* by Muriel Beaton Patterson, we find stories of unflagging determination to preach the gospel of Christ in spite of indifference and misunderstanding. Jason Lee and Robert Rundle become flesh and blood as they face undaunted the hazards of their ministry to the Indians of the unsettled Oregon territory and the Canadian Rockies. *(1947. 15 cents each.)*

—JANE ELLEN MILLER.

Here is a delightfully written and factually accurate antidote for the emotional and prejudicial misinformation which the public usually absorbs from the screaming headlines of the press and the excited remarks of radio commentators concerning labor relations. It is also a pointed answer to the all too common declaration, "The church should preach the gospel and stay out of economic and political affairs." For Ralph Norman Mould shows with considerable deftness how preaching the gospel, or obeying it either, inevitably leads one right into the arena of responsible decision and action where men earn their daily bread. Written as a study course for older youth, the booklet can be read with profit by adults. After such a reading it will be much harder for one to feel that either union or management belongs to a class of beings distinct from the rest of humanity. *(1947. 50 cents.)*

—WALTER W. SIKES.

Books for Children

"World Evangelism" presents too broad a field of study from the standpoint of the experiences of primary and junior boys and girls. Hence the adaptation of the theme for their study this year is "The Bible Goes Round the World."

My Story Book About the Bible, by Mabel Niedermeyer, contains twelve stories for primary children which show boys and girls around the world using and enjoying Bible stories and pictures, discovering the meaning of Bible truths for their own lives, or sharing the Bible with others. Six stories deal with various racial groups in North American mission centers or churches; the others introduce children from Paraguay, India, China, Mexico, Japan, and the Philippines. *(1947. Cloth, $1.25; paper 75 cents.)*

Boys and girls of junior age will enjoy a similar book of stories, *Around the World With the Bible,* by Gertrude Jenness Rinden. Six of the thirteen stories in this collection are laid in North America; the others take the reader to China, Madagascar, India, Japan, Solomon Islands, and Africa. *(1947. Cloth, $125; paper, 75 cents.)*

Stories of the translation, distribution, and use of the Bible through the ages and around the world, an illustrated section on how we got our Bible, and a section of devotional materials based on the Bible make up the contents of still another book in this field—*Stories of the Book of Books,* by Grace W. McGavran. This is an excellent resourse book. *(1947. Cloth, $1.25; paper, 75 cents.)*

—MABEL A. NIEDERMEYER.

Classroom and Campus

Edited by HENRY NOBLE SHERWOOD

Drake University
Des Moines, Iowa

DR. REUBEN G. GUSTAVSEN, Chancellor of the University of Nebraska, delivered the Drake Commencement address in the University Church auditorium on Monday, June 2.

Robert D. Blue, Governor of Iowa, gave the baccalaureate sermon. It is the practice at Drake to select the baccalaureate speaker from the 25th anniversary class. Governor Blue received his law degree from Drake in 1922.

Thirty-nine persons—prospective ministerial students, ministers and their wives—registered for the Drake annual recruitment day on May 2. Introductions and brief statements were given by President Henry G. Harmon, J. A. Dillinger, state secretary of Iowa, and Warren Hile, director of public relations and ministerial counselor. In the afternoon session Professor Riley Herman Pittman spoke to the group regarding undergraduate studies. Professors E. E. Stringfellow, John C. Trevor, Frank N. Gardner, and Dean Seth W. Slaughter introduced the group to graduate studies. The program was climaxed with addresses by Jesse M. Bader of the Federal Council of Churches of Christ in America, and secretary of the World Convention of Disciples of Christ; and Paul E. Becker, minister of Bethany Christian Church, Lincoln, Nebraska.

The Mid-West Institute of International Relations met for the thirteenth year on the campus, May 31 through June 7. The institute was sponsored by Drake and the American Friends Service Committee. The theme of the institute was "Many Peoples, Many Patterns, One World."

Butler University
Indianapolis, Indiana

Graduation exercises at Butler University saw approximately 400 seniors and graduate students participating. Dr. J. Warren Hastings, minister of the National City Christian Church, Washington, D. C., was baccalaureate speaker, June 8, and Governor Ralph F. Gates of Indiana was Commencement speaker Monday morning, June 9. Previous to commencement activities, alumni day ceremonies were observed on the campus.

Special recognition was given by the Butler chapter of the American Association of University Professors at a dinner held for three retiring faculty members: Dr. Henry M. Gelston, head of the department of classical languages and archaeology; Dr. Guy H. Shadinger, head of the chemistry department; and Dr. John S. Harrison, head of the English department. Dr. Gelston retired after thirty-seven years of service. Dr. Shadinger joined the university teaching staff in 1920; and Dr. Harrison came to Butler in 1916.

Butler's Student Volunteer Association was host to a Student Volunteer Conference during the latter part of the spring term. Delegates from Christian colleges and universities in the Middle-West attended the two-day meeting. The conference was established for the purpose of promoting missions and enlisting people in the missionary cause. It brought together veteran missionaries from various fields of the world to discuss the theme, "Why Stand Ye Idle?" Members of the faculty of the School of Religion shared in the discussions.

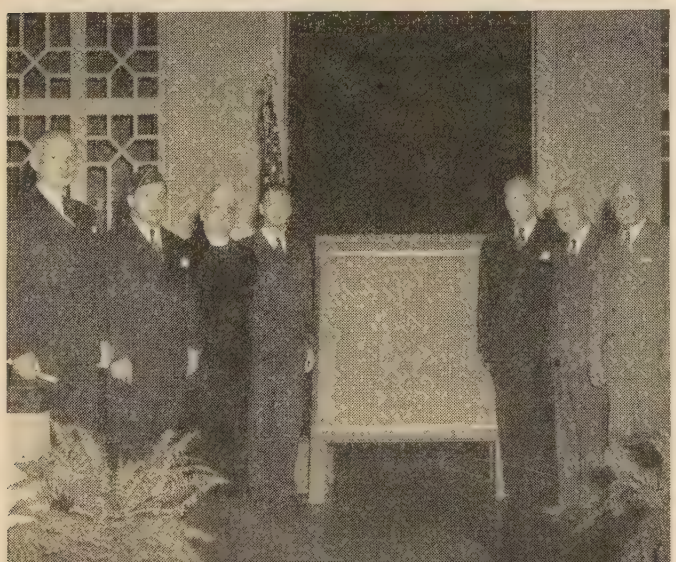
William Woods College
Fulton, Missouri

President Harlie L. Smith has been named a member of the Missouri State Committee to aid in a survey of school problems in the state of Missouri. The work of the committee is under the direction of State Senator C. R. Hawkins.

Sunday, May 4, was William Woods College Mother's Day. Over two hundred mothers began to arrive on the campus Saturday. They and their daughters were guests of President and Mrs. Smith for dinner on Sunday. Varied activities including programs from the Department of Speech, the Jameson Conservatory of Music, and an exhibit by the Art Department of paintings by artists commissioned by *Life* magazine were among the high points of the week-end.

The College Glee Club of thirty-four members, under the direction of Miss Ellen Lambert, presented concerts in a number of churches of Missouri during their spring tour. They were accompanied by Miss Lambert and Howard McClure, director of Public Relations.

Participants in a Memorial Service held recently in Indianapolis, Indiana, for Butler University's ninety-two World War II dead included (left to right) President M. O. Ross of Butler; National Commander Paul H. Griffith of the American Legion; Father Gerald M. Dougherty, national chaplain of the Veterans of Foreign Wars; George A. Schumacher, alumni secretary; Dr. George F. Leonard, director of the Evening Division; Hilton U. Brown, president of Butler University's board of directors; and J. I. Holcomb, a member of the board of directors. The memorial plaque will be displayed in Arthur Jordan Hall.



Phillips University
Enid, Oklahoma

Fire of unknown origin destroyed the main building of Phillips University on Saturday morning, May 24. [See picture and story on page 3 of this magazine.]

Construction has begun on the new College of the Bible building which is located on the north side of the main campus. Christian church members are financing the building at a cost of more than $250,000.

Degrees were granted to 100 students at the May Commencement exercises. Paul M. Cook, Phillips student in 1907, and now executive secretary of Phi Kappa Delta, was Commencement speaker. Dr. P. H. Welshimer, minister of the First Christian Church, Canton, Ohio, delivered the baccalaureate sermon.

Lynchburg College
Lynchburg, Virginia

The Lynchburg College Choir presented a program of music on Sunday morning, May 16, at Unionville Christian Church, Unionville, Virginia; and on the evening of the same day it gave a music program at Strasburg Christian Church, Strasburg, Virginia. On May 19, it provided, with the assistance of three ministerial students, the program for the opening session of the Capital Area Convention at the Minnesota Avenue Christian Church, Washington, D. C.

On Commencement Day morning, June 2, an ordination service was held in the college auditorium. The following young people who were graduated later in the day were ordained to the Christian ministry: Earl Emerson Brokaw, Tampa, Florida; Charles Edward Crank, Jr., Richmond, Virginia; Jean E. Graham, Takoma Park, Maryland; Alfred Clifton Meadows, Radford, Virginia; Alfred Ryland Paxton, Jr., Clifton Forge, Virginia; George David Shreeves, Deltaville, Virginia; and George William Wolford, Beckley, West Virginia.

Recent appointments to the faculty for the session 1947-48 include: Allen B. Stanger, as associate professor of Re-

ligion, at present director of religious education in the Chesapeake Area; Shields A. Brubeck as assistant professor of Physical Education, now principal of the high school at Carlisle, Kentucky, and completing his degree work at the University of Kentucky; Shirley E. Rosser as assistant professor of Physics-Mathematics; he will complete degree work at the University of Virginia during the summer; Miss Laura Jeter as assistant professor of English; Mrs. Alice Zimmerman as assistant professor of Psychology; and J. M. Leath, associate professor of Political Science.

Texas Christian University
Fort Worth, Texas

A Master's degree in Psychology will be offered at Texas Christian University with the beginning of the fall semester in September. Two new degrees—Master of Education, and Master of Fine Arts—will also be effective next fall.

The Student Council's annual scholarship to the person who has contributed most during the year to the student body welfare has been awarded to Veteran James Standridge of Fort Gibson, Oklahoma. He is vice-president of the student body.

The 1947 *Horned Frog*, T. C. U. annual, is dedicated to Ed Landreth, member of the board of trustees and co-chairman of the Building Fund Campaign.

Karl M. Parker, A.B. '36, minister of the Woodland Christian Church, Houston, was chosen president of the ex-students group of the Brite College of the Bible Association at a recent meeting in Fort Worth. James T. Duvall, B.D. '42, of Ennis, was named vice-president, and Miss Ora Shelton, A.B. '41, of Fort Worth, was elected secretary-treasurer.

Transylvania College
Lexington, Kentucky

Dr. Edgar DeWitt Jones, of Detroit, widely known Disciples of Christ minister, was the Commencement speaker at Transylvania College, June 9. The ceremony was held in historic Morrison Chapel, and marked the close of the 167th year of the existence of the school, the oldest institution of higher education west of the Allegheny Mountains.

Dr. Jones has specialized in the field of American biography. He was pastor of the Central-Woodward Christian Church in Detroit for 27 years, and now is minister emeritus of that congregation.

Chapman College
Los Angeles, California

Recently the Ministerial Students Association formed active groups which will be available to churches in Southern California area for services upon request. Aside from the regular gospel teams many members of the Association have indicated their willingness to lead youth interest groups, Bible study classes, missionary programs, group singing and religious drama. The men's Cardinal Quartet has offered to aid in programs whenever possible.

The second annual Virginia Linn Clopton memorial concert was held recently in Grayson Memorial Auditorium. The concert is in honor of Mrs. Clopton who was known and loved by all for her ability as a musician. She was a member of the class of '34. A pianist of exceptional ability, she was accompanist to the Cardinal Quartet on their daily radio broadcasts. The annual memorial was originated by her brother, Bud Linn, who is well known for his work with the King's Men Quartet. The proceeds of the concert go to the Chapman College Music Department.

The Mother Dye Prayer Room was recently dedicated with appropriate ceremonies. The dedicating message was given by President George N. Reeves.

Movie Stars Give New Building to Eureka College

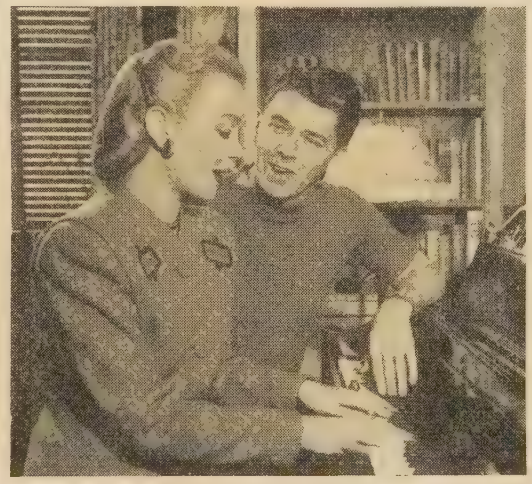
Plans for a Wyman-Reagan Speech Building at Eureka College, Eureka, Ill., and an enlarged program of instruction in speech and dramatic art were announced early in June jointly by Movie Stars Ronald Reagan and Jane Wyman, and the trustees of the college. The project calls for the erection on the Eureka campus of a new building to cost $150,000. Mr. Reagan and his wife will contribute half of the cost. The trustees will raise the other half among the alumni.

Plans for the project have been under consideration for some time. J. Wade Collins and Samuel G. Harrod, trustees, took the plans to Hollywood and showed them to Mr. Reagan, who immediately accepted them. At the same time, Jane Wyman expressed the wish to share with her husband in underwriting the project.

Besides serving as a chapel and theatre, the building will have motion picture facilities for visual education and will include broadcasting and television equipment for instruction. The auditorium will seat 350.

Graduated from Eureka in 1932, Ronald Reagan was a four-letter athlete, a member of Tau Kappa Epsilon, national social fraternity, and of Alpha Epsilon Sigma, honorary dramatic fraternity. He belonged to the student senate for two years, and headed the Booster Club, in charge of homecoming festivities. He was also a member of the staff of the Prism, the student yearbook.

Jane Wyman and Ronald Reagan



Mr. Reagan was active in dramatics throughout his college years. In his senior year he appeared in a play which won second place for Eureka in a competition conducted at Northwestern University. Soon after his graduation he became a radio sports announcer. Warner Brothers gave him his bid to the movies in 1937. He married Jane Wyman in 1940. For four years he served in the AAF.

Hiram College
Hiram, Ohio

Fifty-six seniors graduated from Hiram College at the Commencement on June 8. The group included 34 women and 22 men.

Gideon D. Seymour, executive editor of the Minneapolis Star-Journal, gave the Commencement address, speaking on "The Great Journey." Mr. Seymour has been in newspaper work for many years, writing for the Associated Press in this country, Argentina, South Africa, Australia, and Europe before becoming associated with the Minneapolis *Star-Journal* in 1938.

Dr. P. H. Welshimer, pastor of the First Christian Church, Canton, Ohio, delivered the baccalaureate sermon on June 7, speaking on the theme, "Are You Able?" Dr. Welshimer graduated from Hiram in 1897. He also attended Cincinnati Bible Seminary and Butler University.

Eureka College
Eureka, Illinois

Dr. Henry Noble Sherwood, executive secretary of the Board of Higher Education of the Disciples of Christ, gave the baccalaureate sermon, June 1. The class had 33 graduates. Dr. Durward V. Sandifer delivered the Commencement address June 5.

The summer session began on June 9, with approximately 75 in attendance.

The Pegasus, Eureka's newspaper, won second place in the Illinois College Press Association contest for all-around excellence among the small college newspapers, and also won awards in several departments.

A SILVER tea on June 15 honored Miss Sue Steiner Hook, superintendent of the Southern Christian Home, Atlanta, Ga., for 25 years. The Woman's Council of the Peachtree Christian Church unveiled a portrait of Miss Hook, their gift to the Home, at an "open house" program May 25.

T. T. Swearingen has resigned as director of adult work and family education of the International Council of Religious Education. He has accepted the pastorate of the Oak Park Christian Church, Kansas City, Mo., to begin on Dec. 14, 1947. Before joining the staff of the Council, Mr. Swearingen was the pastor at Wilson, N. C. He formerly was executive secretary of the department of religious education of The United Christian Missionary Society.

A revised edition of *Citizenship,* textbook on civics by Henry Noble Sherwood, executive secretary of the Board of Higher Education of Disciples of Christ, has recently come from the press of Bobbs-Merrill, Indianapolis. This text is one of few such volumes to include a chapter on the "Churches and Citizenship."

President Riley B. Montgomery of Lynchburg College, and John Rogers, Tulsa, Okla., a vice-chairman of A Crusade for a Christian World, served as judges selecting regional winners entered in the national finals for the Parshad Scholarships, made possible by Alfred H. Avery of Malden, Mass. Winners of top honors, selected from 24 contestants now in the national finals, will receive their awards in Des Moines, July 24, during the International Sunday School Convention.

Miss Mayble M. Epp has concluded her secretaryship of the Iowa Woman's Christian Missionary Society, where she served since 1928, to become secretary of the United Society. She will come to Indianapolis early in July and will have charge of the administrative records of the Society, succeeding Mrs. Hazel Scott Payne. Miss Epp graduated from Cotner College in 1924.

Mayble Epp

Miss Katherine Schutze, missionary on furlough from China, taught a course on the "History of Missions" during the last quarter at The College of the Bible, Lexington, Ky. It is thought that she is the first woman ever to serve on the faculty of this seminary. For one year she was a visiting teacher of missions at Drake University, Des Moines. For some time Miss Schutze has been at work with Hazel Green Academy, Hazel Green, Ky.

On June 1, Lorenzo J. Evans became national director of Christian education for the National Christian Missionary Convention with offices at Missions Building, Indianapolis. He is 36 years old, a graduate of Southern Christian Institute, Clark College and Gammon Theological Seminary. He has held several pastorates and was an Army chaplain for more than three years, until October, 1945, when he became a secretary of the Butler St. Y.M.C.A. in Atlanta.

Mr. and Mrs. Albert Paget and Mr. and Mrs. John R. Chatfield were commissioned at Graham Chapel of Missions Building, Indianapolis, on May 7, for service in the Belgian Congo and the Philippine Islands respectively.

Missionary Register

Departing for the Field:

Mrs. Mae Yoho Ward, executive secretary of Latin American missions, sailing for Argentina from New Orleans, June 18, on the "Del Mundo."

Miss Buena Stober, Belgian Congo, early in July.

Miss Ruth Leslie, Mexico, leaving Indianapolis July 8.

Dr. Donald Conwell, Belgian Congo, will leave New York about July 17 for Belgium where he will study for several months.

Mr. and Mrs. Albert Paget, Belgian Congo, expect to leave New York about July 17 for Belgium where they will study for several months before proceeding to the Congo.

Mr. and Mrs. John R. Chatfield, Philippine Islands, sailing on the SS. "Marine Adder," Aug. 8 from San Francisco.

Miss Grace Young, China, sailing on the SS. "Marine Adder, Aug. 8 from San Francisco.

Miss Cammie Gray, China, sailing on the SS. "Marine Adder," Aug. 8 from San Francisco.

Miss Verla Elliott, China, sailing on the SS. "Marine Adder," Aug. 8 from San Francisco.

Mr. and Mrs. Hallam Shorrock, Japan, will sail from San Francisco on Aug. 15 for Tokyo.

R. H. Peoples, pastor of the Second Christian Church, Indianapolis, and formerly a national director for colored Disciples, received the race relations award of the Indianapolis Church Federation at the recent annual meeting. The award was presented for outstanding leadership in the race relations clinic of 1945 which brought about formation of the Indianapolis Community Relations Council which Mr. Peoples now serves as first vice-president.

Mr. Peoples

The May 16th issue of *The Christian Advocate,* British Churches of Christ publication, reported that George Barr was knocked down by an "army lorry" in Glasgow, Scotland, while on his way to conduct an ordination service at Whiteinch. He was taken to a hospital in serious condition. Mr. Barr was the fraternal delegate from the British churches to the 1946 International Convention in Columbus, Ohio, last August. His many friends in the United States and Canada will hope to hear news of his recovery soon.

Dr. and Mrs. John H. Booth are on a trip to the West coast. As executive secretary of the Board of Church Extension, Dr. Booth is consulting with many churches desiring loans for building projects. They left Indianapolis by automobile May 28, stopping in Des Moines for commencement at Drake University when their class of 1907 observed its fortieth anniversary.

George Oliver Taylor, executive secretary of the department of religious education of the United Society, will go to Birmingham, England, Aug. 18-22, for a meeting of a committee of the World's Sunday School Association which will consider relations with the World Council of Churches.

The DSF Journal for May, which is Volume I, Number 1, is a new mimeographed publication of the Disciples Student Fellowship, written and published by the students. The students of "Campus Christians" of Indiana University were responsible for the first issue. It is hoped that the journal may eventually be printed. The new *Journal* may be secured from the Student Work Office, 222 S. Downey, Indianapolis 7, Ind.

(*Continued on page* 42.)

Women and World Highways

Study of Women in the Church

By INEZ M. CAVERT*

MORE than a year ago the Study Department of the World Council of Churches began a study of the Life and Work of Women in the Church. With the volunteer services of Mrs. Samuel McCrea Cavert as director of the study, and the cooperation of many individuals, it is going forward all over the world. The Scottish churches, for instance, held a three-day conference of men and women from seven denominations, at which careful analyses of the different aspects of the question were presented. In India the National Christian Council has planned a series of four regional conferences. A report from Athens describes the activities of Greek orthodox nuns and the charitable and war relief work of lay women under the leadership of the clergy. Reports from Africa present a picture of the place of women in the native churches.

In the United States the data are being gathered by the Federal Council's Department of Research and Education. An advisory committee of representatives of the Foreign Missions Conference, the Home Missions Council, the United Council of Church Women, the American Committee for the World Council of Churches, and the Federal Council of Churches is directing the study under the able chairmanship of Miss Rhoda E. McCulloch, former editor of the *Woman's Press*.

Collection of Data

Data are being gathered on all aspects of women's life in the church, both as professional workers and as volunteers. In order to secure this information a series of questionnaires have been sent out. These include:

1. A questionnaire to executives of national interdenominational agencies, asking about their law and practice in these matters.

2. A questionnaire to executives of Protestant and Orthodox denominations, inquiring about denominational law and practice on the national level.

3. A questionnaire to women in local churches of twenty-two denominations in the American Committee for the World Council or closely related to it.

4. A questionnaire to Councils of Church Women in regard to their activities and their relations with Councils of Churches.

5. A questionnaire to Councils of Churches on the proportion of women on their more important committees, the way in which such women are selected, and relations with Councils of Church Women.

The national women's denominational organizations distributed the questionnaires to women in local churches for the advisory committee. About 20,000 were circulated in all. This project has aroused unusual interest. While it is still too early to estimate the total response, it seems probable that at least a fifth of the total number will be returned. The women of several denominations have filled in more than half of those sent out; very few fall below 15 per cent. The questions asked included: the activities of women's local church organizations; the part women play in governing their local churches; the change in the volume and effectiveness of this participation; and the attitudes of women on the whole problem.

Church Needs All Abilities

Thus this is a project in which women all over the world are sharing, and in which they are deeply interested. The responsibilities of the war years have taken women into types of work which were never open to them before. The experience of the war itself has brought to them a deepening concern for the type of world they want for their children. If such a world is to be created the church has a very important role to play in checking the increasing secularization and irresponsibility of our times. But that will be possible only if all groups in the churches are stimulated to do their utmost. In such a church there would be no room for "second-class" citizens whether of race or sex.

But, by and large, there seems to be less opportunity for women to use all their abilities in their church work than in other fields of activity. This may mean a serious loss to the church, which needs, as never before, all the best efforts of all its members. It may seem strange, indeed, to the women of some of the Younger Churches to learn that in democratic America there is less opportunity for women to serve than there is in the same denominations on the mission field.

Rights and Responsibilities

This is not, of course, altogether the fault of the men. The stress on "rights" rather than on responsibilities, which is having grave consequences in every aspect of life today, has naturally affected the church as well as the rest of society. Some women want the "right" to serve on the church official board, or, as men also sometimes do, the honor connected with it, but will not accept the discipline involved in meeting the requirements of the job. Some are quite content to let other people take both the responsibilities and the honors. Some still feel that "running the church is a man's job."

Others, however, find, as one questionnaire filled out by an Episcopalian whose church has recently put women on the vestry states: "There is greater unity in planning as men and women meet together and discuss the whole program of the church as *one body* instead of a women's group and a men's group. Men are better informed on the missionary work of the church and learn to recognize that the goal aimed for in money raising by women is not simply to have money in the treasury to meet current expenses, but to have it to use for *Kingdom building* both at home and abroad. Greater cooperation and understanding have resulted from the mingling of men and women on church boards."

*Member of Federal Council staff. This article was written for the *Federal Council Bulletin*, and is used by permission.

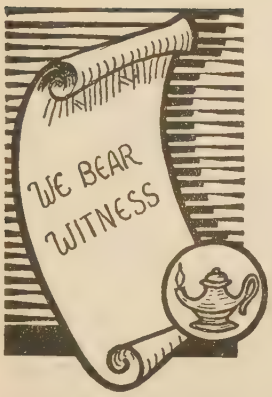
What of Disciple Women?

DISCIPLE women have doubtless enjoyed a much greater measure of opportunity for service in and through the church than have the women of some of our sister communions. It is not unusual for women to serve on official boards of our local churches, and women have had a large share in the work of state and national agencies and movements. There is still room, however, for an expansion of the service of women, both as to the place accorded them in administrative and policy-making groups throughout our church life and—what should be of greater concern to our women themselves—the extent to which women participate fully and intelligently in the places where they have opportunity to serve.

Our women should not expect positions of responsibility simply because they are women, but because they have a contribution to make which is needed and which they are willing to discipline themselves to make, once the opportunity is given. All too frequently women fail to take their full part in meetings where they are in the minority. This is a disservice not only to the group itself, but to their sister churchwomen. Every woman in a place of responsibility in the work of the church should realize that the quality of her service helps or hinders the extension of similar opportunities to other women. Women should have their place in our church life, but we must *earn the right to serve.*

For Adult Missionary Groups

Theme: World Evangelism



"And he sent them out to preach the Kingdom of God and to heal."
—Luke 9:2

Now in the Days of Youth

CAN you picture the child Jesus saying to his parents: "How is it that you sought me? Did you not know that I must be in my Father's house?" What a fine sense Jesus had even as a little child of life's real values! Of life's exactions, too, or would there have been the sense of urgency that we feel in those few very expressive remarks the little boy made to his father and mother?

Often in mission lands boys and girls who have found Christ through their contact with Christian schools and churches have returned to their homes feeling impelled to Christianize them. Here is one instance from Puerto Rico.

R_____ was the only member of his family in the church and he was having a pretty hard time. For one reason his father had a little store and operated a number of gambling devices. R_____ had to tend these machines. He knew it was wrong, but he was a minor and dependent on his father for the opportunity to go on and finish his high school course. When he came to his first young people's conference at McLean Conference Grounds the conflict was raging within him.

The last night of the conference R_____ was especially thoughtful and went to his room early. It was several hours later when a knock came at the door of one of the conference faculty members. Outside stood R_____ asking for a conference. The faculty member described that conference this way:

"It was one of those perfect tropical moonlight nights. At one of the stone tables out in the open we sat while R_____ told me his story and of the victory which had come to him that night. We closed our conversation with prayer.

"The next day when he left for his home there was a look of confidence and victory on his face. His problem still existed, but he was prepared to meet it. He no longer feared results. He no longer doubted as to his course. Today the gambling devices are out of his father's store and several other members of his family are in the church."

About One Hundred Families

Mrs. David L. Kratz, wife of the pastor of the First Christian Church, Vallejo, California, furnished the devotional column for the May, 1947, issue of the *Christian Messenger*. Mrs. Kratz began with an account of a recent visit she and a friend had made to the dedication of a Jewish synagogue. The friend asked a member of the congregation, "How many members have you?" The reply was, "Just about one hundred FAMILIES."

Mrs. Kratz in her column referred to religion in the Hebrew home where it was built around the needs of the child, where the festive observance of great occasions satisfied the dramatic nature of children. "We need likewise," Mrs. Kratz said, "to dramatize for our children the great events of Christianity and the great Christian truths." Mrs. Kratz continued: "Church holidays, national holidays, and family birthdays can all be made joyful religious occasions in the home. The Sunday afternoon hymn sing has as much value as family prayer. The planning of the family program to include church affairs can be a happy part of the family council. Opportunities for bringing our religion into our homes will abound if we look for them. The reward will come in a new richness of family life and a strengthening of the forces that would build a Christian world."

Mrs. Kratz closed her devotional column with a prayer of which the last line read: "Grant, Father, that we may make of our homes strongholds of Christian faith, and founts of joyous Christian living."

Wells of Living Water

That idea of "founts of joyous Christian living" fits in well with the theme of the worship services which Galen Lee Rose is writing for us. On another page of this issue will be found the worship services for August and September: *Wells of Living Water*—"A Wellspring of Life" and "Waiting for the Moving of the Water."

By Beds of Pain

We need to put tremendous emphasis upon the evangelization of youth and the home. Let us study carefully the work being done for and through youth. That is the emphasis for the August meetings. In September we look toward our witness by beds of pain. Evangelism has been most fruitful when it has come out of a rich, loving, and prayerful heart filled to overflowing with the love of God for men. Such overflowing love finds opportunity for expression when folk are ill, and in sorrow and suffering. And such overflowing love opens closed doors and softens hard hearts as it drives away fear and uncertainty. Someone has said that true medical evangelism is more of a sacrament than a routine. From all over the world come testimonies like this one from India:

"There was one man, Malphalsingh, who had been opposed to Christians entering his home, but when we helped nurse his own baby back to health and strength he was so grateful that now we always have a welcome in that home."

Another Indian has voiced the blessing of freedom from fear: "When I was a Hindu I was afraid of the past, present, and future. It was like being in the jungle at midnight. Now it is as though I was on an open road in the bright sunlight of noonday."

Such freedom has frequently first been found in Christian hospitals at home and overseas.

Good News from India

The Ecumenical Press Service for April 18 of this year brings good news from India. For the first time in the history of the Christian church in India, an Indian missionary will leave his homeland to carry the gospel to another land. The Rev. and Mrs. Satya Joseph have been commissioned as the first foreign missionaries of the South India United Church. Their field is to be Papua. Their ministry will be a blessing both to the Papuans and to the Indian church.

Paganism Is on the Job

Mr. and Mrs. Walter Cardwell in a recent letter from Africa told of a pagan feast to honor a dead relative. Beginning Saturday night the feasting continued until Sunday morning when the dance drums competed with the early Sunday morning drums calling the Christians to prayer. In spite of the competition the church was well filled. The entire group went out of the church singing a hymn as they walked to the river bank where some new converts were baptized. Mr. and Mrs. Cardwell wrote that in that episode we have a picture not just of Africa but of our world—the call of the church and the call of paganism but with the tragic difference that paganism is on the job all the time while in too many places the church is not.

The Christian Council of South Africa

The January 1 issue of *The South African Sentinel*, edited by Basil Holt, at Boksburg, Transvaal, tells of the Disciples of Christ affiliating with The Christian Council of South Africa. Mr. Holt says of this move: "We do not want to be a little group of separatists maintaining an attitude of aloofness on the circumference of church activities in this country. We want to be at the center, pulling our weight with our fellow churches and helping them in the extension of the Kingdom of Christ."

Additional Helps for Study

For the study of the Disciples of Christ and world evangelism you will surely want a copy of the world map which shows the work of the Disciples of Christ through The United Christian Missionary Society. The price is 50 cents. Watch WORLD CALL for articles dealing with different phases of world evangelism.

The Time, the Place, and—You

WANTED: 100,000 adult leaders of youth. Protestant Churches of America need that number in the next few years a leader in interdenominational youth work announced. It is estimated that 90 per cent of these will be lay people. Our own Crusade sets a goal of 100,000 leaders in training in the local church; a large number of these will, of course, be leaders of youth.

The bottleneck in youth work is the lack of strong leadership. Everything else necessary to a significant youth program is available for almost every church. Excellent materials are obtainable; some place for meeting is usually provided. A leader with consecration and enthusiasm can do the rest, and the sky is the limit. The excellent leaders who are accomplishing great results furnish a blueprint of what leadership could be.

A limitless challenge characterizes the position of youth leaders. Someone has said that it is easy to organize people for a negative object; but to organize them positively and around a higher standard is far more difficult and challenging—and it is far more rewarding.

Guiding young people as they think their highest thoughts and plan their work for Christ's kingdom brings a satisfaction, and even joy, that has to be experienced to be understood. The knowledge that one is making a high contribution to the work of God is a source of pleasure.

Consider benefits to an individual who has long been an alert, understanding, and enterprising worker with young people. He must read widely and keep informed as new materials and ways of working are developed. If he has the confidence of his group, he will be privileged to live their lives along with the members and thus have the advantage of remaining young in spirit and interests at the same time the years are bringing an increasing stock of information and an accumulation of experience. Many unusually warm friendships last forever. You may have observed someone who has been a leader of Christian youth for many years and then have remarked to yourself that the leader, by giving, has been rewarded with a gloriously abundant life.

The time is now: the place is any one of a thousand youth groups; the person needed may be you.

Missions in CYF

Circles and Triangles

Intermediates

It's a good year for intermediates. *In Every Land** is rich in resource material and generous with suggestions for activity. *Why Church?** brings together the kind of stories you want and might otherwise have to search far and wide to find. It may be used as a reading book for pupils or the stories may be woven into the sessions of *In Every Land.*

The new *Frontier Books** bring biographies of home missions leaders, written in a style appealing to intermediates. This page carried a description of them in the April, 1947, WORLD CALL. The map, *The Work of the Churches Through The United Christian Missionary Society,** is brand new and a very good one. It will be needed in your first nine programs. Other articles on this page may bring ideas useful in your work.

For the August program is the second session in *"The World-Wide Church,"* and for September the third session in that first unit in the leader's handbook. Stories, Bible study, and worship suggestions are provided.

Seniors

A happy hunting ground for seniors is this year's array of books on "World Evangelism." Last month this page brought a suggested outline for the year's program. If you wish variations, elective units described in *Christian Youth Fellowship Studies World Evangelism* will probably be the answer.

"On the Wrong Road," in *New World Ahead,* can be the basis of your August program and "Pointers From the Past" for September. Suggestions from the Cummings guide, Sessions I and II, will be helpful in planning your August and September programs. Reading other articles on this page will give you additional ideas on procedures and material.

Sunday Evening Groups

Seniors

Sometime in July, August, or September, you will be using the unit, "Why Missions?" The sessions are:

Where Did You Get Your Religion?
Our God Is Marching!
One God for One World.

Write for a free copy of *Christian Youth Fellowship Studies World Evangelism** and choose a map, films, additional biographies, and other aids to supplement the necessarily brief presentations in *Fellowship.* See the section giving specific suggestion for planning an attractive and valuable series of programs for Sunday evenings on missions. (One copy free.)

Be up-to-date. Weave facts from current articles into these sessions. Brotherhood papers, *Christian Century,* and many others can contribute significantly to these programs.

Intermediates-Chi Rho Fellowship

Soon there will be something new for intermediates. You can be looking forward to using the new PM Pack for Sunday evening programs. *In Every Land** and *Why Church?** can supplement the nine missionary education units in the Pack.

*The United Christian Missionary Society, 222 So. Downey Ave., Indianapolis 7, Indiana.

Did You Say This?

"I know you *have* it," say local church workers to staff workers sometimes. "But when I need a certain thing, and right now, I don't know how to find it. It's like hunting for a needle in a haystack to go through all catalogues, lists, and papers to find mention of the one piece of material I need."

Not in vain have these remarks been made concerning missionary education materials for young people. *Christian Youth Fellowship Studies World Evangelism** has been prepared for your use. One little pamphlet gathers together everything youth will be likely to need for a year's study on "World Evangelism" and elective courses on closely related subjects such as the Bible and Christian vocation. The index will guide you quickly to the particular section of the pamphlet describing the item you desire.

You will want to make the greatest possible use of visual aids. The lists in this booklet group the films, slides, and records you are likely to need and brings you right up to June 1, 1947.

My kingdom for a good story! Program planners are always searching for good stories, one for a worship program or one to use as an illustration in a church school class or in the Sunday evening CYF program. A section in the pamphlet of suggestions points you to short stories and biographies on world evangelism. Plays, suitable for reading or acting, are also grouped.

Interest appears to be growing in social problems and aspects of world order pertaining to the world Christian enterprise. A section of *Christian Youth Fellowship Studies Evangelism* lists books, booklets, and charts on various phases of this subject. United Nations, relief projects, peace, interracial relations, alcohol—these and other subjects are represented in the bibliography.

Worship, discussion, and action based on these materials will require less effort on your part because of the suggestions given for planning. Triangles, Circles, or Sunday evening groups will find many parts of the booklet useful. (One copy to a church is sent free on request.)

Missionary Worship Services

Theme: Wells of Living Water

August

A Wellspring of Life

Opening Hymn: "O Master, Let Me Walk with Thee" (*Christian Worship: A Hymnal,* 306).

Invocation: Father of all mankind, give us understanding hearts that we may know thy will and that we may appreciate the children of every race and creed. In the spirit of Jesus, Amen.

Scripture: Proverbs 16:22, 31, 32.

Leader: It is not enough that man shall have knowledge. It was said of old, "With all thy getting, get understanding." Knowledge and skill are essentials. But knowledge and skill without understanding build civilization upon a foundation of shifting sand.

Our generation needs to hear anew the words of the writer of Proverbs which form the scripture lesson of the day. "Understanding is a wellspring of life unto him who hath it."

Today we are concerned with the evangelization of the students of the world. To a surprising degree this means the Christianization of the world of tomorrow. For in the schools and colleges and universities of the world are those who, more than any others, will shape the patterns of thought, the political policies, the institutional organization and direction, the social structure of the coming years. These are the leaders and molders of civilization. It is imperative that these coming leaders shall be not only possessed of knowledge and skill, but that they shall be guided and inspired by what a prominent American educator has described as "wisdom about life." This must be the goal of education. And herein is the present challenge to the church. For a world of peace and brotherhood is possible only under the leadership of those who have within their hearts the "wellspring of life"—Understanding.

The mission of Christianity is the creation of a world of understanding in which humanity has the true "wisdom about life." Jesus teaches us that we are children of one Father, that we all are members of a common family. Beneath all differences of race and color and language and custom is this common humanity.

The tragedy of our torn and divided and warring world, the root of our national, racial, and industrial strife, can be traced to our failure to realize this basic truth. If the minds and motives of the eager, searching, venturing students of the world can be shaped by the wisdom that is in Christ and his message, a new spirit will enter education, politics, industry, and the whole social structure. At the heart of our civilization there will be, instead of the barren waste of suspicion, strife, and destruction, "a wellspring of life."

A Litany

Leader: That our own minds and hearts may be so flooded by the spirit of understanding that in all our relationships we may be creators of brotherhood and makers of peace:

People: Bless us, O Lord.

Leader: That in our own church and community we may be committed to the task of rearing youth "in the nurture and admonition of the Lord" that they may in a real sense become citizens of the Kingdom of God and builders of a world of brotherhood:

People: Bless us, O Lord.

Leader: That through the world mission of the church we may help youth of every land to know our common heritage and join hands in common endeavor:

People: Bless us, O Lord.

Leader: That the students of our own and every land may be given such vision of the will and purpose of the Christ and may be so attracted to him and to his way, that tomorrow's world may walk in the way of mutual understanding and good will.

All: In Jesus' name we pray. Amen.

Offering Sentence: Because we can by our gifts help in the shaping of tomorrow's world, we dedicate these, our offerings, to the building of the Kingdom of God.

Hymn: "We Would Be Building" (*Christian Worship: A Hymnal,* 489).

Missionary Benediction.

September

Waiting for the Moving of the Waters

Opening Sentences: Hear the words of the Lord Jesus: "Is it easier to say to the sick of palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."—Mark 2:9-12.

Hymn: "My Faith Looks Up to Thee (*Christian Worship: A Hymnal,* 355).

Reader: Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.—John 5:2, 3.

Prayer (by leader): Our Father, who dost make the blind to see, the lame to walk, and dost make whole those who are diseased and maimed, we thank thee that through ministry to the needs of the body, the spirit is made conscious of thy power and love. Because we bear upon our hearts the sufferings of the peoples of the world, we rejoice in our privilege of helping in the support of physicians and nurses and hospitals and clinics whose ministry leads from misery and despair to hope and confidence and life. In Jesus' name. Amen.

Leader: Apparently mineral springs and health resorts were popular in Jesus' day, as in our own. Always there have been sufferers. Our Scripture pictures a pathetic scene, revealing the wistful helplessness of those whose overmastering desire is the restoration of health and strength. And it is by way of meeting this need that multitudes are brought to a realization of the fact that there is an even deeper need in human life—and that there is for that need a satisfaction.

Reader: Kenneth Potee, in telling recently of the development of one of the mission stations of The United Christian Missionary Society in India, said that it was originally established as a purely evangelistic station. That is, there was to be no school, there was to be no hospital—just a church, for the preaching of the gospel and the winning of converts. But it was soon discovered that evangelism could not be so limited. The needs of flesh and spirit cannot be divorced. When folk are hungry, they must be fed. When they are sick, they must be ministered to.

It is through the ministry of physician and nurse and clinic and hospital that some of the neediest spots of the world have been opened to the reception of the gospel. Shelton in Tibet, Schweitzer and Jaggard and Davis in Africa, Shepard in the Near East, Hepburn in Japan, Mackenzie and Corpron and Hagman in China, Rambo in India—these and a thousand more have through the medical ministry of evangelism, or through the evangelistic ministry of medicine, advanced the frontiers of the Kingdom.

To the multitudes waiting vainly for "the moving of the water" comes the Christian messenger of healing, bringing wholeness to body and soul.

Hymn: "Jesus, Thou Joy of Loving Hearts" (*Christian Worship: A Hymnal,* 419).

Offering Sentence:

"I fain would have the healing touch
Which those should have who love Thee much.
That some may learn, through care of mine,
That greater thing, Thy love divine."[1]

Missionary Benediction:

—Galen Lee Rose

[1]From "The Healing Touch," by Margaret E. Townsend, in *Poems for Life,* 1941, Thomas Curtis Clark, comp.

Echoes From Everywhere

The First Year the Hardest In Congo

We have been in Wema nearly a year during which time we have had many interesting experiences, most of which have been problems of the people. Some of these we had never anticipated nor realized entered into the work of a missionary. They seemed like mountains to us at first; but now that we can talk with the people and understand their problems, we find them to be much like those of a pastor at home. Problems of family life, of sorrow and grief, of church attendance, etc., which we used to meet in churches at home, plus problems of school, supervising workmen, etc.

The months in Wema have been hard ones in many ways for we have had to help make decisions when we realized we had not had experience enough to do so. Even so, the beautiful and good far surpasses the ugly, and each day brings a newer and greater love for Africa and for our own Wema in particular. As we become more familiar with the work, we are able to do it more efficiently and quickly.

—Helen and Claylon Weeks
Wema, Belgian Congo.

Christian Influence Felt in Classes

My work in Nanking is most challenging. We have in this five-story building a primary and high school. Some of the junior high school classes are across the street. All together we have about 1,300 students. I am teaching Bible once a week each to the three senior middle school classes. Most of the girls are not Christian; in fact, only seven or eight are Christian. Some are from Mohammedan homes, and others from Buddhist homes. However, they are interested in Christianity and I find them very responsive in the classes.

In the first and second-year classes we are studying the life of Christ, and in the third year the life of Paul. There is one girl whose father is a devout Lamaist. No one wants her to believe as he does, but she says she must find out for herself what to believe, so she has come to me with very significant questions.

I also help the teachers plan their work for the children's Sunday school, and am with the children on Sundays and during the week. I always enjoy them for they are so very responsive. Here, too, we have a regular church with all of its activities.

Friday nights I am one of the advisers for an English conversation club held under the auspices of the Y. M. C. A. The young men are from banks and government offices. For two evenings we had very interesting discussions on religion. Most of the young men were not Christian and knew very little about Christianity. Their tendency was to consider all religion more or less unessential. They were aware of the fact that their knowledge of Christianity was much too lacking and they wanted to know more.

—Margaret Lawrence.
Nanking, China.

In Memoriam

Mrs. George Jacob, April 27, 1947, Miami, Florida. Faithful and devoted member of First Christian Church and its missionary society for many years.

Mrs. Mina C. Wykoff, April 18, 1947, Jacksonville, Florida. Active member Central Christian Church since 1910. Also active on city and state boards, and a member of board of managers, Florida Christian Home.

Mrs. Effie Mathews Davis, May 17, 1947, Plano, Texas. Faithful and devoted in church and missionary society of First Christian Church. She had a deep devotion to Christ during the years of invalidism.

Hidden Answers

1. What steps ought Christian citizens to take in the face of the confused international situation?
2. Name and locate the first church of Disciples of Christ to receive a Church Extension Grant. How are these grants in aid administered?
3. Identify W. W. Waymack.
4. What missionary is working in the Disciples' hospital at Hofei, China? Describe some of the things he is doing.
5. Explain the statement: "There can be no freedom from fear, so long as there is no kind of certain freedom from want."
6. What is the interdenominational mission study theme for 1947-48? Define evangelism.
7. Identify R. H. Peoples. What honor has come to him recently?
8. What is one of the strong characteristics of the Dutch people?
9. Describe the program of the national Missionary Society of India.

Triplets Go to Church

Sunday, May 11, Sterling Jamison, Mary Ellen and Anna Elizabeth, 5½ month old triplets of Carnella (Jamison) and Anderson Barnes, Los Angeles, went to church for the first time. It was Mother's Day and a special service was planned for parents and children. The children in the picture are: Linda Joy Genung, whose Daddy is pastor of All People's Church; Janet and Julie Kitagawa, Karen Ihara, Louis Howard Casady, and the triplets. A New Testament, with white leather cover, was presented to each child by Mr. Genung.

On May 25, All People's Christian Church celebrated its first anniversary, for it was on May 26, 1946, that it was organized officially as a Christian Church, with 43 charter members. A year later there were 65 members. The church school has increased from an enrollment of 30 to one of 93. A few highlights for the year include 12 persons in teacher training; 14 delegates to young people's conferences; 29 delegates to a young adult conference; premier of the movie, "For All People"; Bread-and-Water Banquet during Week of Compassion; Rosa Page Welch concert; Muriel Lester lecture.

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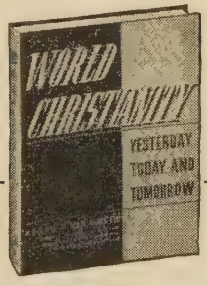

WORLD CHRISTIANITY

YESTERDAY • TODAY • TOMORROW

by

HENRY P. VAN DUSEN

The widely known author of *They Found the Church There* sees "The rediscovery of the Church" as a by-product of World War II. Global war put world Christianity to its severest test. And it has stood—shaken, imperiled, but undaunted. Contact with missionary-inspired natives the world around gave our fighting men a new concept of Christianity; a new conviction for spreading the tenets widely. And now, after the conflict, comes a time of testing. Dr. Van Dusen as the interpreter—and prophet—of today's World Christianity, has given us a book rich in documental optimism inspired by sound reasoning. **$2.50**

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At the left are children in Belgium at a summer camp, happily munching food from a CARE package sent to them by Save the Children Federation, one of CARE'S member agencies. Needy families in Europe are often the grateful recipients of a large CARE food package which means so much to them because of food shortages and high costs

Facts About CARE

COOPERATIVE for American Remittances to Europe, Inc. is a nonprofit, government-approved organization established by the leading American relief groups to help individuals send food, blanket, cotton, and woolen packages to designated individuals in Europe.

"THE BIG PACKAGE": CARE food packages contain 21.6 pounds, net, of nutritious foods amounting to over 40,000 calories including: 2 lbs. 12 ozs. of meat; 2 lbs. of sugar; 2 lbs. vegetable shortening; 7 lbs. flour; 1 lb. apricots; 1 lb. prunes; 2 lbs. chocolate; 1 lb. coffee; ½ lb. dried egg powder; 2 lbs. dried whole milk powder; 6 oz. soap.

BLANKET PACKAGE: CARE has also introduced a blanket package including 2 Army-surplus blankets plus needles, thread, safety pins and scissors to help convert them into clothing. In addition, package contains two pairs of heels and soles for mending worn shoes.

WOOLEN PACKAGE: The CARE woolen package has been designed to meet the urgent need for the "makings" of warm, durable clothing. The woolen package contains 3½ yds. 100% wool cloth, woven 56"-58" wide, 14 oz. per yard, herringbone pattern and weave, made in three good conservative popular colors; 2 yds. cotton heavy drill lining; 500 yds. thread; 15 small buttons; 3 large buttons; 3 needles suitable for tailoring; 1 thimble.

COTTON PACKAGE: A new package containing 17 yds. of fabric by the yard.

Delivery of CARE packages is guaranteed. When an order is placed in the U. S., the order form is airmailed to CARE headquarters in Europe. A signed receipt is obtained with delivery and mailed back to the donor. CARE cuts through red tape. CARE packages are duty-free, ration-free and tax-free.

CARE parcels may be sent to Austria, Belgium, Czechoslovakia, France, Finland, Greece, Hungary, Italy, Norway, the Netherlands, Poland, Rumania, and the American, British and French-occupied zones of Germany, plus all Berlin.

Britain is now open to receipt of CARE food packages. CARE is the first organization of its kind to operate in Britain with the approval of the British government.

The total cost is only $10, including guaranteed delivery in Europe. Orders may be sent to CARE headquarters, 50 Broad Street, New York 4, N. Y. Enclose names and addresses of purchaser and addressee, in addition to check or money order for $10 for each package.

Believing persons the world over have been drawn together through suffering and persecution, and thus have begun a life in peace, based upon common prayer for each other out of the uniting love of Christ.

—MARTIN NIEMOELLER.

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The Convention Headquarters will be located in the spacious Memorial Auditorium at Buffalo, New York, shown in the above photo.

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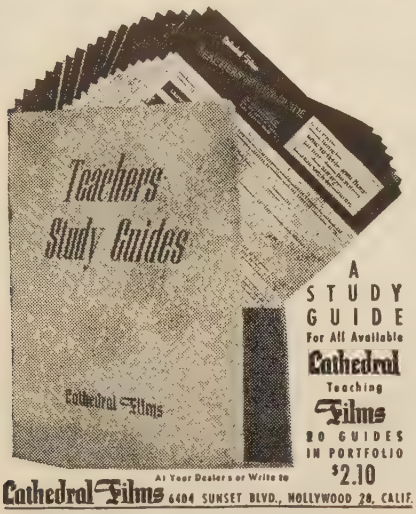

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What It Is Like To Starve

(*Continued from page* 26)

what was new in medical practice, put aside for a better day the techniques you have acquired in well-equipped hospitals and clinics. You practice medicine without instruments, without the drugs you need, without supplies, often without even hot water. Your patients come to you from long distances and they walk a good part of the way, or you make the rounds on foot or by streetcar to their shelters. The prescription in most cases would be simple, if it could be filled—food. A doctor's world like the world of everyone else in the devastated parts of Europe, gets brought to that one word: food.

EDITORIAL NOTE: Some 30,000,000 children in Europe alone are living this marginal life, and in the Far East, there are that many and more who need to be fed. Hope for at least some of them lies in the proposed International Emergency Children's Fund, authorized by the General Assembly of the United Nations. Funds from the member nations are to be sought. The goal is to give one good meal a day for a year to 20,000,000 children. That number includes babies for whom extra supplies of milk are needed, and it also includes a supplementary feeding for pregnant women. The individual cost is put at $20 per year per child.

Katharine F. Lenroot, Chief of the United States Children's Bureau, is the American member of the Executive Board of the Fund. She was appointed by President Truman.

Books Received

DAILY PRAYER COMPANION, Compiled and edited by G. A. Cleveland Shrigley. Buffalo. Foster & Stewart, Pub. Corp. $2.50.

ARMENIA REBORN, by Charles A. Vertanes. The Armenian National Council of America.

LITTLE NEW ANGEL, by Sadie Rose Weilerstein. Philadelphia. The Jewish Publication Society of America. $2.00.

THE UNITED NATIONS AT WORK. Basic Documents. Boston. World Peace Foundation. Paper, 40 cents.

SOME NOTES ON THE ALCOHOL PROBLEM, by Deets Pickett. Nashville. Abingdon-Cokesbury Press. Cloth $1.00; paper $0.50.

WHY I AM FOR THE CHURCH. Talks on Religion and Politics. By Charles P. Taft. New York. Farrar, Straus and Co., $2.25.

WHAT IS THE CHRISTIAN CHURCH? by Gilford E. Olmsted. Pub. by the author. 5544 36th A. S., Minneapolis 6, Minn. 15¢ each; 20 or more 10¢.

SEEDS OF REDEMPTION, by Bernard E. Meland. New York. Macmillan. $2.50.

THE BIBLE TODAY, by C. H. Dodd. New York. Macmillan. $2.50.

NEW WORLD AHEAD, by David D. Baker. New York. Friendship Press. Paper, 75¢.

COMMITTED UNTO US, by Willis Lamott. New York. Friendship Press. Cloth $1.50; paper, $1.00.

IN EVERY LAND, by Helen E. Baker. New York. Friendship Press. Paper, 60¢.

EBONY BANE, by Benjamin J. Contra. Boston. Christopher Publishing House. $2.50.

TRANSCENDENTALISM TRULY REMARKABLE, William Rogers. Boston. Christopher Publishing House. $2.00.

FULL MOON, Elillian K. Madeley. Boston. Christopher Publishing House. $1.75.

World Call News Room

(*Continued from page* 34)

Lester G. McAllister, St. Louis, a national director of youth work, is one of 12 American delegates who will attend a meeting in Lund, Sweden, Aug. 2-7, called by the World Council of Churches.

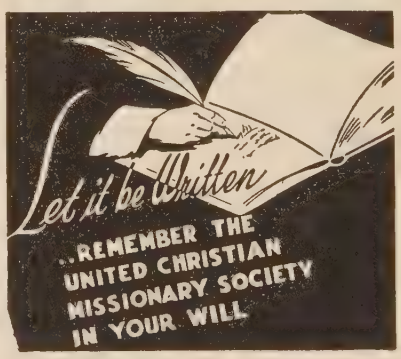
M. Owen Kellison has resigned the pastorate of Wilshire Christian Church, Los Angeles, to become provost of Chapman College, effective Sept. 1. Before going to Wilshire, Mr. Kellison was executive secretary of the United Society's religious education department.

Gaines M. Cook, executive secretary of the International Convention, was awarded an honorary degree by Eureka College, his alma mater, and Texas Christian University, at recent commencements.

Chapman College, Los Angeles, conferred the D.D. degree on Harry B. McCormick, president of the United Society.

An honorary degree was conferred upon Willard M. Wickizer, executive secretary in the home missions division of the United Society, by Drake University.

Phillips University honored O. J. Goulter, missionary to China, with an honorary degree.



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Homes for the Aged Feel Losses Through Deaths

DURING the month of May, 1947, three deaths which are of more than passing interest occurred in the Homes for the Aged of the National Benevolent Association.

On May 3, the Rev. W. H. Rust, age 84, passed away at the California Christian Home, San Gabriel. Mr. Rust entered the Home on May 20, 1944. For three years he enjoyed the fellowship and comforts of a Christian Home, made possible by the church he loved and served so well. Mr. Rust entered the ministry in young manhood, and throughout his long life he served our churches faithfully as minister and elder.

On May 15, Mrs. W. M. Baker passed away at the Florida Christian Home, Jacksonville. She was the widow of one of our widely known ministers, the Rev. W. M. Baker, who passed away about fifteen years ago. Brother and Sister Baker, as they were affectionately known by hundreds of our people, served several of our churches, among them Marshalltown and Keokuk, Iowa, McLemore Avenue Christian Church in Memphis, Tennessee, and Cairo, Illinois. At one time Brother Baker was State Secretary in Iowa. Mrs. Baker had lived in Memphis since the death of her husband, and only entered the Florida Christian Home during the last week of 1946. She was 76 years of age.

On May 17, Mrs. Tena Williamson Allen passed away at the California Christian Home, where she had lived for a little more than three years. Her late husband, the Rev. Frank W. Allen, was a faithful minister among Christian churches for many years. As Miss Tena Williamson, Mrs. Allen served as superintendent of the St. Louis Christian Home, at that time known as the Christian Orphans' Home, for eight years, from 1896 until 1904. Mrs. Allen was always zealous for the truth as she understood it. During her stay at the California Christian Home she had a regular hour for reading the Bible for those whose eyesight was impaired. She had a clear, strong voice and made an art of Scripture reading. Mrs. Allen was 80 years of age at the time of her death.

—NATIONAL BENEVOLENT ASSOCIATION
St. Louis, Missouri.

Only Not Far

"Let my people go"—
Moses speaking, God.

"Go, Go, only not far"—
Pharaoh speaking.

"Let my people go"—
Negro America speaking, God.

"Go. Go work, only not far,
Go learn, only not far,
Go worship, only not far—"
White America speaking.

—ROUD SHAW.
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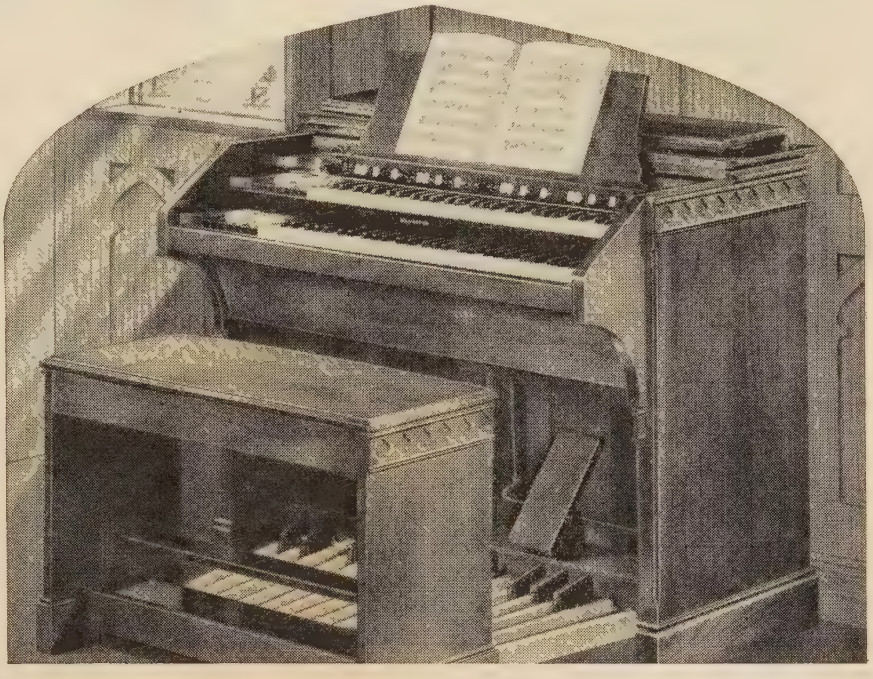

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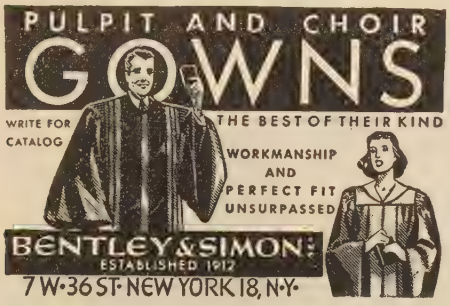

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"He Searched and Found the Life He Sought"

By MYRLE WARD*

EARLY in the year, those who work at Wema, Belgian Congo, were saddened by deaths of two faithful native evangelists and teachers. Both had worked for many years in the little forest villages about Wema. They were Lookya Eliya and Bekungu Malako.

Bekungu Malako had with him at the time of his death a friend and former pupil who has also become a teacher and evangelist. It was he, Lyefa Luke, who wrote an article telling of Bekungu's death. There is no better way to tell of Bekungu's life and death than to translate this article written by one of his own people, one whom he himself had led to Christ.

To understand the article completely, one must know a bit of non-Christian customs in this area. At the time of a death in Congo there is great pressure put on a Christian wife and her children by the heathen relatives to return to the pagan customs. According to these customs, friends and relatives scream and dance about, rubbing dirt on their faces and bodies. The wife is required to remove all clothing except a small loin cloth, and roll on the ground in the dirt and mud at the same time screaming till all can hear her for a mile or two. Then she must smear her face with white clay or soot and sit on the dirt floor of her dark little hut for several weeks. During this time she will have little or nothing to eat, and will not wash her body or what clothes she is wearing. After this period of intense mourning is over, she will have strict tabus on what she may eat for a period of about a year. Usually she is not allowed to eat meat or fish or both. As there is no milk, and few eggs are available, she often ends this period a sick woman. Other close relatives follow a similar program of dirt, noise and semi-starvation.

If a Christian wife does not yield to the wishes of her non-Christian relatives and mourns in a quiet Christian way, she is forever after accused of having brought about any misfortune that may occur to the family through having thus displeased the spirits.

Entirely without realizing it, Lyefa Luke has revealed in the following article much of the change in the ways of the new Christians.

A Literal Translation

BEKUNGU MALAKO was in the work of the Master a long time, from the year 1918 until January 23, 1947. We see that he honored his Lord in the work of preaching twenty-nine years.

He was a person of calmness and gentleness, love and graciousness, and a busy person in his work. If he carried a load he didn't agree that anyone help him at all.

When we gathered at Wema this year after New Year's, we discussed the problems of the church and the increase of the teachers' salaries, but Bekungu didn't want to stay a long time here. He said to me, "I'm going home. I don't agree to be tied up with the money affairs of this earth." I tried to detain him, saying, "The matters are not finished yet; don't go now," but he didn't agree at all and started home.

We finished arranging the work of the villages after he left in two weeks. When we dispersed we found he had not yet reached his village, but was sewing clothes on his machine in a near-by village. I said to him that he should leave because

*Miss Ward is a missionary in the Belgian Congo for The United Christian Missionary Society. She translated the article written by Lyefa Luke.

YOU came to the help of
"Your Other Family"
just in time!
WE require much LOVE and CARE
THANK YOU!
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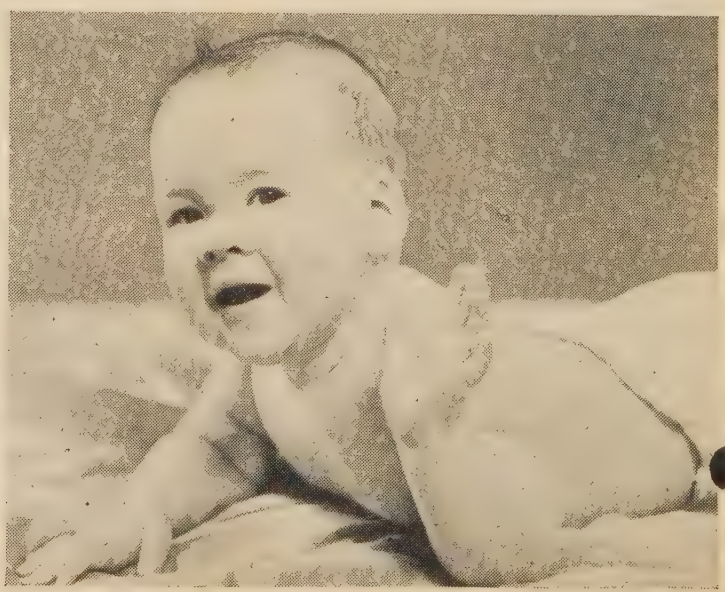

I was going to take the preacher Lofei Petelo to the place where I had formerly taught. Again Malako (Mark) didn't agree and said to me, "Go ahead and leave Lofei there and when you return you and I will meet in your new location. I'm staying till I finish sewing these clothes."

We left him there, and we reached Ndomba where I had taught, and I left Lofei there. When I returned after one day there that we might meet at Efekele, we didn't see him at all. The promise was not kept. But on the 23rd of January I had a letter from a boy who was going with him calling me to bring some students to take the preacher Bekungu Mark who had died.

The students and I ran, but we met them with him on the path. His preaching was finished. We took him all that night as far as Bosanga, a new place where Bakula Joseph is teaching. There his spirit finally took leave of him. We carried him all night, the teacher and the students of Bosanga and myself. The sunrise found us at the plantation of the S.A.B., and we reached Ndomba where Lofei Petelo is. Relatives of Bekungu in the village helped us and we sent a person ahead that some Christians come to meet us on the path.

When we saw that the path was just forest and no highway, we met some of his Christians and relatives and they took his body and we finally reached his village. When we reached there, we arranged the burial of the body and wrapped it in white cloth and arranged that each person have a flower in his hand. Eight people carried the corpse on a stretcher. We didn't agree for his body to be carried on the shoulders as it is done in our area. All of us there were about one hundred people. We went with songs and when we reached the grave we placed the body and sang songs and prayed.

When we had finished burying him we went to the river to bathe, and when we returned we had a teaching. Lofei Petelo taught us and Bakula Joseph sang a song. We slept there that night, and in the morning I taught a lesson from John 14: 1-25, and Bakula sang again. When we had finished the meeting, we went to comfort the wife and her children that they should not mourn on the ground at all. We took mats and the wife and children sat on them. We told Mpenge Paul, who is an older person in the church there, that he strengthen the Christians and the church as a teacher.

Look, friends, Bekungu Mark had many possessions, but he went to his Father just he alone. Bekungu wasn't ill a long time. He went to heaven with great rejoicing. He has finished with the burdens of this earth. Let us not sorrow greatly as people who do not know that he searched and found the life which he sought. Let us who were in his class serve the Master with calmness, and perseverance, and we will receive as he has received.

WORLD CALL

Now Is the Time To Make Fall Plans

Program Material for Evening CYF, Chi Rho and Junior Meetings

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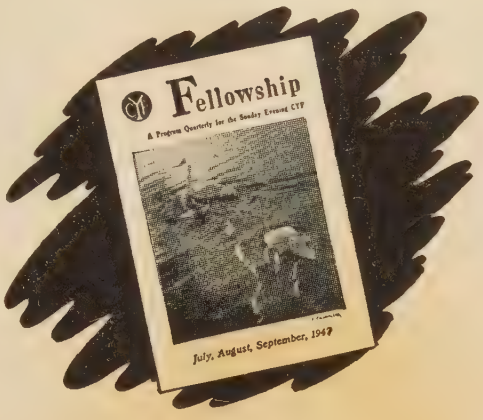

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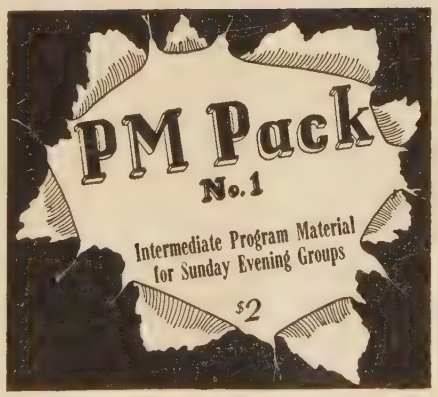

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WORLD CALL

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Book Chat

(*Continued from page* 23.)

graduating from the law school of Harvard College, he first set up his law practice in St. Louis but soon removed to Boston. There he had a large practice, and in early manhood had amassed a fortune of some two million dollars. With an active social conscience, he soon became a peoples lawyer taking important cases, often without fees, for labor unions, for the city of Boston, state of Massachusetts, and the Federal Government.

Brandies crusaded for the Savings Bank Insurance in his own state, for the peoples' rights against aggressive and predatory corporate interests. He met President Wilson; they became intimate friends; and he was appointed to the Supreme Court. Against bitter opposition, and after a four months' delay, he was confirmed and became a member of the high court. Here, with Justice Holmes, he was classed as a liberal, and often it was "Holmes and Brandies dissenting." Thoroughly grounded in economics, his liberalism was not the philosophic liberalism of a Holmes but the passion for a just economic order and the belief in economic experiments. Brandies was a remarkable man, and this is a remarkable book. It is a case study in political and economic conflict for the period between the late nineties and the mid-thirties.

SIR REGINALD COUPLAND, Professor of Colonial History of Oxford University, has written of the closing years of the life of David Livingstone, a most interesting and well-written account called *Livingtone's Last Journey.* It covers the period of his final explorations, his heroic struggles over illness and physical frustration, his meeting with Stanley, his final illness and death in the midst of Africa. It is objective work carefully portraying the rugged and individualistic missionary and explorer with all of his foibles and greatness, and assessing his work in creating a conscience against slavery which was finally abolished both in America and the British Empire shortly after his death. This book has accompanying maps and charts, interesting illustrations, and is well printed, with an artistic jacket even, which adds to its significance. It is not designed to be a missionary book but that is what it is, a missionary book of unusual vitality and quality.

Books Mentioned on Page 23

THE LINCOLN READER, edited by Paul M. Angle. New Brunswick, N. J. The Rutgers University Press. 564 pp. Price $3.75.

THE ROOSEVELT I KNEW, by Frances Perkins. New York. The Viking Press. 408 pp. Price $3.75.

BRANDIES: A FREE MAN'S LIFE, by Alpheus Thomas Mason. New York. The Viking Press. 713 pp. Price $5.00.

LIVINGSTONE'S LAST JOURNEY, by Reginald Coupland. New York. Macmillan. 271 pp. Price $3.50.

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A Green Olive Branch

(*Continued from page* 29.)

DOWN behind the dikes, between the sea and the town remains, were the work camps. We visited three. Here Reuben and Rachel could sing contentedly —Reuben has been "transported far beyond the Northern Sea."

In 100 such camps, 8,000 to 9,000 men will be quartered for work in rebuilding devastated cities, dikes, industrial plants and shipping centres. Most of them come from large cities, particularly the destroyed centre of Rotterdam.

Life in the camps means eat, go to work, sleep, and pass spare time doing nothing. Each camp is provided with a large barrack social centre—canteen—but as yet no social direction. And no plans for religious life. "We must speak the Good News to these men," said the Dutch Church Reconstruction Committee, "and it won't be simply by preaching." An evangelistic team was their answer, not Dutch but international, not preachers but Christian laymen and workers. Four persons are being invited from America. Their tasks will be projecting films, directing sports, checking a mobile reading and cultural library, leading sessions on current events, helping in choral and other music, working by day with the labourers, leading Bible and religious studies, preaching.

Evenings will be occupied with movies, lectures, variety shows of local talent, music, drama, folk ways, worship, Bible studies. During the day the team will serve near-by communities and temporary housing centres, schools, local churches and clubs. In some areas the team will visit camps for collaborators and for Dutch Nazi youth. The Dutch Committee suggests that the team include a Negro singer, a Dutch-speaking mature pastor who knows the problems and life of labourers, a young lady to add a touch of culture and refinement to the program and to work with children and mothers in near-by communities.

NOT a sensational spectacle, but Christian laymen preaching the Good News in their media—this is the job of the international evangelistic team. Holland begins. Other countries have similar needs. Displaced people, separated families, discontent, unrest, reaching for any hope—Sending out a dove, and waiting for a green olive branch.

Last Column

A Prayer

Our hearts would not be troubled; our hearts would not be afraid. Out of the soul of time have we been born; back into the timeless spirit of the universe do we return. Living or dying, it is well with the heart and mind of man; for life and love, for the eternal beauty and truth and goodness of our universe will ever encompass us. Whether in life or in death, we are unafraid.

We are grateful for the good man, Jesus Christ, who lived his kindly and kingly life among men; for his concern for the poor and afflicted; for his sympathy for the suffering and the sorrowful. We are glad for this humble man, who went about doing good. With what courage he lived; with what assurance he died.

Grant unto us, O God, the knowledge that we may entrust our dear ones and our own lives into the keeping of the Great Spirit of the ages. May thy grace and goodness follow us all the days of our lives down unto the time when we are enfolded into the great silence; and even then make us to rejoice and be glad. Amen.—*The Sower,* Christian Temple of Baltimore.

Lunatics Never Unite

It was visitors' day in a large state hospital. A social service worker was being shown around the asylum and his heart ached at the plight of these poor people. In one ward, however, his compassion was mixed with fear. About one hundred husky, wild-eyed inmates stared menacingly at the visitor, while only two rather inoffensive-looking guards stood by seemingly unaware of the potential danger. The visitor asked his guide cautiously:

"Do you think two guards are enough to hold these fellows in check if they all ganged up against them?"

The guide grinned good-naturedly, and then chuckled. "Why, there's no danger of that. Don't you realize that lunatics never unite?" Are we living in a democracy or a lunatic asylum?

—MAEANNA CHESERTON-MANGLE.

At a public dinner, William Cullen Bryant, responding to a toast on poetry, remarked that while society owed much to the novelist, the poet should not be forgotten, since it was to him we are indebted for some of our labor-saving devices.

"Labor-saving devices," someone interrupted. "I never knew poets ever created anything of practical value."

"Oh, indeed they have," protested Bryant with mock seriousness. "Just think how much thumbing of calendars they save by that masterpiece of poetry which begins, 'Thirty days hath September.'"—*The Christian Science Monitor.*

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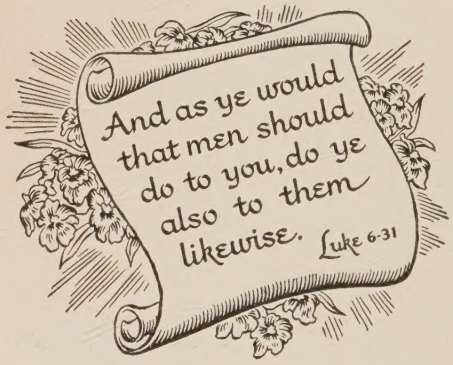

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